A BRIEFE ANSWERE VNTO Certaine Obiections

and Reasons against the Descention of Christ into Hell, lately sent in writing vnto a Gentleman in the Countrey.

Augustlib. de hæresib. in principio.

Multum adiuvat cor fidele posse quid credendum non sit, etiamsi disputandi facultate id refutare non possit.

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BIBLIOTHECA BODLEIANA

To the Christian Reader.

THAT Christ our Saviour after his blessed death and passion descended into hell, is an Article of our Creede, firmely grounded on the holy Scriptures, soundly confessed by the Auncient Fathers, and vniversally receaved in the Church of God without contradiction. Neither was there ever any question made thereof, vntill this our last and worst age, wherein heresie and infidelity ioyning their desperate forces togither, labour mightely to subvert and overthrow al the grounds of Christian Religion. What disputes & cõtentions the denial therof hath bred of late years, & dayly nourisheth even in the bosome of our Church, no man (I thinke) is ignoraunt; being so notorious that they cannot be suppressed, and so vehement, or rather virulent that they will not be pacified in so much that the strong in faith are thereby weakened, the weake greatly scandalized, the current of the Gospell hindered, and the building vp of Gods house neglected by wrangling about the foũdation; to the no lesse encouragement of the wicked, then the dishartening of the godly in their proceedings: for as vnity is the band of peace and perfection in the Church: so contrarywise is dissentiõ the bane both of discipline & doctrine

therin. Far better therfore were it beſeeming vs with all meeknes, ſincerity and conſtancy to rely and reſt ſettled on the maine groundes and principles of our faith; then (as a number doe) ſo irreligiouſly and vnchriſtianly to call thē in queſtion: Atheiſme can ſprout and ſpreade abroade faſt inough of it ſelfe, (as lamentable experience dayly teacheth,) though it haue no favorites or abettors to promote and propagate it; & therefore either to plante by writing, or to water by ſpeaking the curſed rootes & ſeedes therof, is neither the part of a Paule, nor of an Apollo. For to deny or doubt of any Article of the Catholike faith, what elſe is it, but to prepare the way to heatheniſh paganiſme, that auncient baite of Sathan, & the very poyſon of all Chriſtianity? this hath vntheathed a ſword which woundeth deepelye, bred a ſerpent which ſtingeth deadly, & engendred a canker which corrupteth dailly both the Church and common weale. Wherefore I cānot but greatly marveile, that any profeſſed Chriſtians ſhould now, after ſo many daies of ſalvation, & yeares of grace, become (as it were) prophane Anaxagoriſtes; making it a matter diſputable, whether the ſnowe be white, or no. For according to the aſſurance of faith, it is no leſſe impious in Divinity amongſt Chriſtians to doubte of Chriſts deſcenſion into hell; then abſurd in philoſophie amonge naturaliſtes to deny the whitenes of ſnowe. But ſuch is the blinded affection of overweening ſelfe-loue, (the mother and nourſe of pride & ſingularity;) that diverſe otherwiſe learned and zealous, preferring the deceitefull apprehenſion of humane vvitte and reaſon before the infallible direction of divine knowledge and pietie, become

come inventours of noveltye, vvhere they shoulde bee followers of antiquitye, and maisters of errour, vvhere they should be scollers of the truth. VVherebyit commeth to passe, that, in some curiosity of science over ruling the simplicitie of conscience; in others, preiudice of opinion leading captive the power of vnderstanding: the newest doctrine is deemed the soundest, and hee that can smooth it vvith nicest termes, thought to teach the onely truth. Such pleasing tongues and itching eares doe our times afforde. The due consideration vvhereof, as it ought greatly to move and stirre vp all professors of the Gospell in generall; so in especiall, Ministers and preachers of the same; vvho by their sacred order and solemne vowe are obliged and bounde to lowe vp the rentes of CHRISTES seameless coate; to cure the vvoundes of his mysticall bodie, and to reduce to vnitye the Sectes and Schismes in his Church; & for my owne part (I protest;) it prevailed with me so much, that knowing one way the restlesse humoures of some men, and acknowledging my duetye to the Church an other, I woulde much rather have gone farre to have drawne water to quench the flames of this domesticall dissention (kindled by the Authour of dissention to disturbe the peace of the Church;) then beene dravvne to enter into anye discourse therein, whereby some factious spirites may happilye misdeeme of mee as desiring to adde oyle there-vnto; from which also that fatall destiny (as I may tearme it) incident to all vvriters, (especially in these dayes and in this kinde of argument)

gument) was a sufficient retentiue, in that nothing can be publiſhed, which findeth not more curious cenſours, if not captious depravers, then Chriſtian and charitable conſtruers of their (though never ſo wel imployed) labours. But this taſke beeing (in a manner) violently impoſed vpon me by thoſe, whō I could not deny, and no way voluntarily vndertaken of my ſelfe, being moſt vnwilling to deale in it: I was brought to this exigent, that I muſt either conſtantly ſuſtaine the burthen thereof, or cowardly ſinke downe vnder it. Betweene which two extreames, ſeeing there was no intermediant, I choſe rather to endure the Cenſure of others in bearing this impoſition, then to incurre the diſlike of friends in reiecting the ſame. Wherefore if I deale with the Obiector of theſe Reaſons as with an adverſary of the truth; and ſomewhat roughly handle the ſoare, which I meant not to haue touched: the law of Amity and the loue of Verity ſhalbe defendants to pleade for me: the which (I hope) will the ſooner procure audience, partly for that my ſilēce in ſuch a cauſe might (perhaps) argue conſent, & conſent yeeld countenance and confirmation to errour; and partly alſo for that he ſtands (as it ſeemeth) very confident and peremptory vpon the deniall of this Article grounded vpon reaſons (as he thinketh) vnanſwerable. Following therefore the exhortation of the Apoſtle, who willeth *every man to be ready at all times for* defence [of chriſtian doctrine] to yeelde a reaſon of his faith*: I haue ſhaped an Anſwere to his Obiections, conferring reaſon with reaſon, and Scripture with Scripture, and for the more orderly handling of the matter, and thy better inſtruction herein; I haue devided his whole

1. Pet. 3. 15. * πρὸς ἀπολογίαν.

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Schedule into ſeverall ſections, reduced his reaſons vnto particular heades, and delivered them in his own words as I found them ſet downe in writing, both in the Text and in the Margent, without adding, detracting or altering any title therein to my knowledge: and this I haue done, to the ende that comparing the one with the other, and waighing what is ſaid on ether ſide, thou maieſt the better diſcerne the truth, and ſo with more indifferencie cenſure vs both. *Fidei perfidia, error veritati cedat.*

Whether Christ descended into Hell, *in Soule, or no.*

1 TOuching the Descension of Christ into Hell, our faith must bee builded on the word of faith, that is, ỳ holy scriptures. The holy Scriptures teach not ỳ Christ descended into Hel in Soule, if Hell be meant * properly of the place of Torments, as in this questiō I take it.

* As Luke 16. 23. it is vsed.

1 AS an expert and politicke Champion, to the end he may the better fasten his footing, and giue lesse advãtage to his Antagonist, before he enter the combate, tyeth him within the compasse of his List: even so you (I perceiue) in this conflict, before you meane to cloase with your adversary, chose the grounde whereon you will stand, & conclude him within your limited boũds. Which provident fore-sight, as in one respect it commendeth your wisdome & warinesse in preventing after-blowes and inconveniences: so in another it bewrayeth some distrust and weakenesse in your selfe or your quarrell, in prefixing straighter precinctes then the Law of a Challendger alloweth or permitteth. For in excluding all both old and new Interpreters, which I take to bee your meaning, when you say, *wee must build our faith on the worde of faith*, and tying vs to the Scriptures only, you giue men iust occasion to thinke, that you neither haue the Auncient Fathers of of CHRISTES Church, nor their sonnes succeeding them, agreeing vvith you in this pointe; vvhich vndoubtedly argueth greate improbabilitie in your cause, and implyeth a defence of some straunge paradoxe or opinion.

Wherein also (as I take it) you go directly against the order
[a] 1.Cor.12.28. Ephe.4.11.12. prescribed in the word of God, who [a] *hath appointed Pastours and Doctours for the gathering together of his Saints, and the building vp of his Church* and this to th'end that, *wee might not bee carried about with every winde or blast of doctrine, &c.* For although the Scripture be all-sufficient in it selfe, as being the
1.Cor.12.10. 2.Pet.1.20. store-house of heavenly treasure, yet without the exposition of learned and godly writers, which God in all ages hath provided for the benefit of his church, it may perhaps moue, but will hardly remoue a selfe-conceited minde in diverse
Mat.7.24.25. points. *But you will builde* (you say) *on the word of faith*: and would God (I say) all builders would do so likewise. Your foundation is vpon a rocke, most firme & substantial, where vnto if your building be suteable and coherent, your worke is like to come to perfection. Notwithstanding for so much as this word of faith is not alwaies faithfully hādled, no not of those which professe themselues Architects chiefe builders, but many times fashioned & framed according to their owne fancies (for even these men haue their humors in building as well as others) it often falleth out (as we see by dayly experience) that this word of faith is made the worde of falshood and errour, yea, of infidelity and heresie; which yet must not be in any wise imputed to the word it selfe (God forbid,) but only to the abuse of *ignorant and vnstable men,*
[b] 2.Pet.3.16. which (as S.[b] Peter affirmeth) *wrest & pervert it to their own destruction.* All builders are not such work-men as S. Paule was,
[c] 1.Cor.3.10. and therefore few [c] *build gold, silver, and precious stones vpon this foundation*, and many *build thereon wood, hey, and stubble*, which are fitter to be fewel for the fire, then furniture for the house
[d] 1.Cor.3.13. of God. Whervpō the same [d] Apostle exhorteth every man to take heede, *how and what he buildeth vpon it*, addīng a reason of great terrour: *because everie mans worke must be tried by fire.* Now then let vs see what a faithfull workeman and carefull builder you are, and whether the matter & stuffe you bring be such, as will abide the fiery triall and touchstone of Gods word. For I hold him to be rather a builder of Babel, then an

edifier

Hell the place of tormentes.

edifier of Sion, who either maketh his owne conceited fancie the platforme of his worke, or vnder pretence of building on the word of faith, covertly seeketh to vndermine the foundation of faith. Both which foule imperfections you over grosly discover in this your projected pamphlet drawne out as a patterne of your workemanship. Wherein you make the first steppe or greese of your building to be this: that the holy Scriptures teach not the Soule-descent of Christ into hel, yet with this limitation (forsooth) if hell bee taken properlie for the place of tormentes, which wordes (in my vnderstanding) imply a contradiction. For if hee descended into hell, how was it not into the proper place of tormentes? vnlesse you wil make two hels; one wherein are torments, the other wherein are none, quite contrary to the holy Scriptures. Which as they teach but one heaven, so they tell vs but of one hel, and the same a place of torments, even in a flaming vnquenchable fire, whose inseparable adiuncts are [t] *vtter darkenes and endles paines*, as appeareth both in the old & new Testament, where it is described vnto vs by many dreadfull names; as [u] *a lande overwhelmed vvith darknesse and deadlie obscuritie; a deepe devouring gulfe; a furnace of fire, where shall bee wayling and gnashing of teeth: everlasting fire prepared for the Divell and his Angels: a tormenting flame: the lake of the wrath of God: a poole burning with fire and brimstone, &c.* Heere you see that the hell mentioned in the word of faith (whereon you pretend to build,) is by the description of the holy Ghost, the proper place of torments. Wherefore if you will haue another hell, you must seeke elsewhere another foundation whereon to build it. For there is no such place to be founde in the holy Scriptures, which yet doe most evidently teach, that Christ our Saviour descended into Hell, and therefore into the place of torments. But let vs come to those testimonies which are alleadged to proue it, and see what you haue to say against them.

Præsumptio sua, præceptor pessimus. Ieron ep. ad Demetriadem. Rom. 12. 3.

[t] Eccl. 21. 9. 10

[u] Iob. 10. 21. Isa. 5 11. 30. 30. Ezech. 31. 14. 15. 32. 24. 25. Mat. 13. 42. 25. 41. Luk. 16. 24. Revel. 14. 10: 21. 8.

vvhether Christ descended into Hell, or no.

The testimonies of Scripture concerning the descension of Christ into Hell.

2 THE testimonies alledged thēce to the cōtrarie hereof wō any colour of proofe, are onely three. The first is in the [a] Actes out of a Psalme of [b] David: *Thou wilt not leave my soule in Hell.* The next is out of the first Epistle of S. [c] Peter: *By the spirit he went & preached to the spirits in prison.* The last is in S. [d] Paule to the Ephesians: *He descended first into the lower partes of the earth.* None of which convinceth that hee descended so.

[a] Acts.2.27.
[b] Psal.16.10.
[c] 1.Pet.3.19:
[d] Ephes.4.9:

2 ALbeit the truth of things consisteth not in the nomber of testimonies, but in their waight and validitie, yet are there other places of holy Scripture besides these, & the same verie pregnant for proofe of this descension wee speake of. And for your better satisfaction heerein, and the ignorant readers instruction, I referre you to these heere quoted in the [g] margent. Which when you have well viewed, consider with your selfe (I pray you) whether they cary not at least some colour of proofe for the same. All which if you knew (as I cannot impute it to ignorance in a man of your place & profession,) but yet thought it best to conceale and dissemble them, it argueth more cunning and subtiltie, then simple and plaine dealing. And yet I thinke you had some reason for it, namely, least this truth being so fully witnessed by the word of faith, & so strongly built vpon the holy Scriptures; you should not only have had lesse cause and colour to pull it downe, but also imposed vpon your selfe a greater burthen, (perhaps) then you were able to support. But admitte there were but two, but one, nay none at all of these testimonies alledged, expresly set down in Scripture: yet were we bound being Christians stedfastly to beleeve it, because it is an Article of our Creede; made either by the Apostles themselves, as the [h] Auncient Fathers doe thinke; or by Apostolicke mē, as all Divines confesse, and in nothinge [i] swarveth frō the Analogie of that faith which is delivered and taught in the holy Scriptures. Neverthelesse touching these

[g] Ps.30.4.86. 13.88.5 7. Ionas.2.2. Mat.12.40. Rom.10.7. Colloss.2.15.
[h] Iren. advers. heres.l. 1.c.2. & lib.3.cap 4. Leo Serm.11. de pass Dom. & 1.pist 13. ad Pulcher. Aug Serm.181 de temp. & l.3 de Symbol. ad Catechumenos. Ruffin in exposit Symb: Amb ep.81:& Serm.36:
[i] Cal.l.2:Institut:c.16 sect:18 Whitak de Script: author cont:1:q:3: p: 313:& p:689. item contra Stapleton:l 1: cap 14.pag. 229.& lib.2. cap.10.p.440.

Soule what is signifieth in the prophecy of David. Psalm. 16.

these three testimonies heere impugned by you, that they clearly cõvince the Soule-descent of Christ into hell, I vndertake at this time (by Gods grace & assistãce) to defend & iustify. And in denying, or rather reiecting thẽ as you do, you condẽne al the most Ancient Architects & other later chiefe-builders (whose tooles for any thing I see, you may wel cary after them) which have vpon these places of holy Scripture builded the same; as mistaking (in your conceite) the ground wheron they built it, for a rocke, being indeed but a sande; Do you cal this building on the word of faith, thus to ruinate the foũdatiõ it selfe? But let vs see what engines you bring to vndermine it.

3 For touching ỳ first, though ỳ words import it in shew, in deed they doe not: ẃ will be the plainer, if it be cõsidered that (*my soule*) is vsed by a Synecdoche for (*mee.*) As in the same Prophet: * *Save me, least he devour my soule like a lyon, & teare it in peece. &c.* And, ‡ *let the enemy pursue my soule.* And, § *many say of my soule.* And, ‖ *yee say to my soule.* And, ¶ *Deliver my soule*, ẃ such like speeches often.

* Psal. 7. 2.
‡ Psal. 7. 5.
§ Psal. 3. 2.
‖ Psal. 11. 1.
¶ Psa. 17. 13.

3 Your first assault is against the ỳsignificatiõ of the word (*soule,*) which before I come to repell, I must tell you by the way, that you shuffle vp togither & cõfound the two distinct testimonies of David & Peter, as if they were but one & the same, or as if Peters Sermõ stood for a cipher; & this to make your adverse parte seeme the weaker. Wherein you wrong greatly the right of the cause, & vniustly exclude the testimony of that blessed Apostle, whose exposition doth most evidẽtly cõfirme Christs descẽsiõ into Hel. But you leveled (as it seemeth) at the foundation of the Prophet, whereon the Apostle buildeth his whole discourse in that place, to the ende that this beeing overthrowne, the whole frame might fall to the ground. But your Ordinaunce is too weake, to batter so stronge a Fortresse. Albeit you would make vs beleeve, that Saint Peter in taking these vvordes of David for his ground-worke, builded but vpon a bare shew

Soule what is signifieth in the Prophecy of David. Psal. 16.

or appearance, not vppon any substance indeed, by mistaking the word *soule*, for a distinct part of Christes humanity set against the body, which must heere bee taken for the whole person of Christ. Thus you say in effecte, when you tell vs; *that though these wordes import the Soules descension into hell in them, yet in deed they do not.* But your proofes vtterly faile you. For it is a generall Axiome in Theologie among all Divines, that the words of holy Write, are alwaies to bee taken and vnderstood according to their native and proper signification, but only when there followeth some manyfest and apparant absurdity. Otherwise, wee may deprave & corrupte, all, even the most notable places of Scripture, if it shall be lawfull for every one to forge and frame new figurative significations of wordes at his pleasure. Now there followeth heere no absurdity at all in taking the word *Soule* litterally for that divine, immortal & immaculate substãce, the humane soule of Christ, Vnlesse perhappes you thinke, the confession of a truth be an indignity vnto you, who (as it seemeth) haue vowed the contrary in this question. But on the other side, to take it figuratively (as you doe) for the whole person, inferreth most grosse absurdity, or rather impiety. For thus, his whole person, that is, his soule and bodie conioyned, were in place of ioy, according to your sence of the word *Hell* in the next section; but according to the true signification of the word, in the place of torments, whereas all good Christians doe constantly beleeve, that his holye body this while rested in the Sepulcher, and was not revnited to the soule, before his resurrection. As for the places which you cite, to proue that the word *Soule* signifieth the person of Christ; they make nothing at all for the point in controversie; & therfore you might wel have spared that labour in painting your margent with such counterfeite coloures; but that you thought it meete to followe your [b] Instructor heere. For the state of the [*] Question is not, whether the soule ioyned with the body may be taken Συνεκδοχικῶς for the whole man living, (in which sence it cannot bee

[b] Humes in his Reioynder to Hill p. 20.
[*] Ignoratio Elenchi.

Soule, what it signifieth in the prophecy of David.

be denied but it is tak̄ in diverse places of[l] Scripture:)but whether being separated from the body (as in this place it is,)it can bee rightly so taken, This is the thing[m] which you should haue proued, wherin becauſe you faile, you fly from the truth of this controuerſie, and heape vp needleſſe places to proue that which no man impugneth. But ſuppoſe they were both pregnant for proofe, and pertinent for the purpoſe (as indeed they are neither:) they are eaſilie anſwered, either by taking the word *Soule* for life, as it is in many places vſed throughout the Pſalmes, becauſe it is the ſpring and cauſe of life in the bodie: or elſe by expounding the former words by the latter according to the Prophets manner, as you tell vs in the nexte ſection. And ſo your two places out of the 7. Pſalme, are aunſwered by the 5. verſe of the ſame: where after theſe wordes: *let him purſue my ſoule &c.* it followeth immediately: *and let him tread my life downe to the ground.* And which is chiefely and principally heere to bee conſidered, there is a great difference betweene the words of David in this[m] place, which we treate of, and his wordes in the other places produced by you. For in them he ſpeaketh perſonally of himſelfe; in this he ſingeth prophetically of Christ only: there, of himſelfe living, heere of Christ dead & buried: there, of his owne ſoule, or rather life, ioyned with the bodie; heere, of the ſoule of Christ ſeparated frō the bodie. But whie doe I ſtand ſo long vpon a needleſſe pointe? This may ſuffice to ſhew the weakenes of your firſt aſſaulte againſt the ſignification of the word *Soule* in this place. Now therfore let vs ſee whether you ſecōd that with any ſtrōger.

[l] Luk. 16.17.
[l] Gen. 37.35.
[m] Pſal 6.4.5.
[n] The ſame word in Hebrew which is vſed in the Pſalme, alleadged in the Actes, as in the Greeke tranſlation of the Septuaginta too.

[l] Act. 2 41.7. 14.27.37. Rom. 13 1. 1 Cor. 15. 45. 1. Pet. 3.20.

Pſal. 7.2.5.

[m] Pſal. 16.10.

4 And by hel is ſignified ỹ ſtate of the dead, yea though they were godly, and therfore in[k] ioy. As whē Jacob ſaith[l] *I wil go downe into hell vnto my ſon.* And Dauid[m] *O Lord deliver my ſoul, for in death there is no remēbrāce of thee, in hel who*

Hell, what it signifieth in the prophecie of David Psal. 16. 10.

who shall praise thee? So where it is written: *thou wilt not leaue my soule in hell, neither wilt thou suffer thine holy one to see corruption*: the same thing is said twice after the prophets manner, and the latter wordes expound the former, that Christ should not continue dead and rot as other men, but rise againe from death to life.

4 THE word Hell vsed here by the Prophet, noteth vnto vs the locall place of tormentes vvherevnto the soule of Christ seperated from his body locally descended. And therefore in saying that it signifieth the state of the dead, you wrest it from his true and natiue signification, and deceiue, or rather delude the simple with a false and ambiguous terme of affected noveltie, neither regarding distinction of matter, nor propriety of wordes; whereof great inconvenience must needes ensue. But new fancies must haue new phrases to garnish them. For here to define hell (as you do) to be the place of the godly deceased, and therefore of such as are in ioy, what else is it, but to make the dungeon of palpable darkenesse, the pallace of shining light? the prison of ever-during torments, the mansion of everlasting ioy? and in a word, to confound Hell and Heaven togither? For this word *Hell*, hath ever heretofore beene held, for a place contrary to heaven both in situation and opposition, and therefore furthest of from all ioy and pleasure. * One of your adherents taketh away the materiall fire of hell, calling it plainely *a toyish fable*; and you take away the torments therof, calling it *a place of ioy*. The sequell of which positions (if precedent grace prevent not the sooner) will in time proue dreadfull and desperate. For if there be no fire in hell, vndoubtedly there is no hell at al; and he that taketh away the tormentes, taketh away the truth of it. Againe to dreame of any other hell then that place of torments, and to seate the godly departed in it; inclineth wholy to that old Popish opinió of a third place after this life, which (I nothing doubt) you

* H. Iacob in his Treatise of the sufferings and victory of Christ, &c. pa. 81. and in his defence of the saide Treatise pa. 146. where he stickes not to affirme, that ther is no true fire at all in Hell.

Hell, what it signifieth in the prophecy of Dauid. Psal. 16. 10.

you do vtterly condemne. But the truth is, this consequent can hardly bee avoided, if you make hell the receptacle of the godly deceased. Thus whiles you shunne *Charybdis*, you fall into *Scylla*; and seeking to escape the true locall hell, you slippe vnawares into *Limbus patrum*. I knowe that [1] some of the greatest travaylers into this new founde land, and perhaps the first discoverers of it, doe so interpret the worde *hell* in our Creede. But it is done with so little grace, that it had beene better for them to haue sit still at home and saide nothing. For in processe they are driven to say; that descending is ascending, and Hell, is Heaven. VVhich is so absurde and ridiculous, that I vvonder anye professing Divinitye vvoulde for verye shame publish it to the viewe of the vvorlde. But thus it fareth with men that forsake the vvorde of trueth, and follovve the fancies of their ovvne heades. And yet your exposition of these vvordes of David is not much better, beeing thus in effecte: *thou vvilt not leaue my soule in hell*: that is, *thou vvilte not leaue my soule in heaven*. For vvhat other place is there, vvhere the godly deade are in ioye, but in heaven? It must needes bee a straunge kinde of Commente, vvhen men vvill interprete thinges by the* contrarye. Furthermore, if *Hell* signified heere the state of the godlye, and therefore of such as are in ioye: to vvhat ende and purpose (I praye you) vvas this prophecied and promised assistaunce of GODS favour comprised in these vvordes: *Thou vvilt not leaue my soule in Hell*? For as they necessarylye importe a locall descension of CHRISTES soule into hell; so they secretlye implye a povverfull detention of all soules thither descending, from vvhich his priviledged soule was by his Father exempted and delivered. It is no favor not to be forsaken in Paradise; nay, it vvere more then childish to imagine that any soule, much lesse Christs, could be there forsaken. S. Peter also mentioneth sorrowes which were loosed at Christs resurrectiō, which could not be in the sepulcher, where his body lay dead & senceless, much

[1] Pet. Viret. dialog 6. in Symbol. H. Iacob in his forecited treatise of the sufferings of Christ &c. pa. 97. & pa. 128.

* For in our Creede these 2, *He descended into hell*, & *hee ascended into heaven*, are must plainely seuered against the other.

Hell what it signifieth in the prophecy of David. Psal. 16. 10.

leſſe in heavē, where there is all fulneſſe of ioy. Againe, how could that holy Patriarch [g] *Iacob*, whoſe words you produce to prove it, mourne & be ſorrie to leave this vale of teares, & to goe vnto ſuch a place of all ſolace and comforte? For the text truly alledged is: *I will goe downe &c. vnto my ſonne mourning* Which laſt word fitted not your Vtopia, and therfore you cunningly left it out. Another fault alſo you commit in citing the words. For all our Engliſh tranſlations reade: *I will goe downe into the grave vnto my ſonne mourning*, not, *I will goe downe into hell &c.* as you tranſlate it, Which worde *Grave*, all Latine interpreters (the vulgar only excepted, whō a [f] little after you reiect) tranſlate accordingly, *Sepulchrum*; which is the place of dead corruptible bodies only, and not of living immortall ſoules. So that if you admitte either Latine Interpreters, or Engliſh tranſlators, you muſt make an olde *grane*, of your newe *Hell*. Your other place likewiſe out of David, furthereth you nothing more then the former, and is made much worſe by miſreporting it. For all our Bibles read thus. [f] *O Lord deliver my ſoule, for in death there is no remēbrance of thee: who ſhal give thee thanks in the pitte?* By which laſt word, all our late Interpreters both Latine and Engliſh, doe with one conſent vnderſtand the *Grave*, as being the ordinary ſequell of temporall death, both of the good and the bad; but yet can extend no further then to their dead bodies onely; which being ſenceleſſe, neither partiepate ioy, nor ſorrow. Neither can this word *Grave*, ſignifie any other place, then the place of corruption & mortality: wherevnto no ſoule at all is, or can be ſubiect. And wheras you will have the word *Hell* in this place (for ſo you tranſlate it) to concurre in ſence with the word *Death* in the former clauſe, you plainely contradict your ſelfe, & the Prophets manner, which is (as you ſay preſently after) to expound the former words by the latter: & yet in this cleane cōtrary, you expoūd the later words by the former. Thus you wreſt the Prophets words every way to vphold your newfāgled ſignificatiō of the word *Hell*. But let vs examine a little, what cōcurrence in ſēce there is, be-

[g] Gen. 37. 35.

The worde [*mourning*] left out in citing the place of Geneſis.

[f] Section. 8.

[f] Pſal. 6. 4. 5 H בשיאול Gr. ἐν τῷ ἅδῃ.

twe ene

Whether Christ descended into Hell in soule, or no.

Hell what it signifieth in the Prophecy of David Psal. 16. 10.

tweene *Death* & *Hell* in this place. *Death* in the holy Scriptures, whē it is taken properly, either signifieth the death of the body, or the death of the soule. But if you take it improperly & in a figurative sēce (without which nothing with you is formal:) thē by a *Metonymy* (I grāt) it may signify the dead. Which yet must have a double relatiō in like māner: viz. either to the dead in body, or to the dead in soule. To the latter sort wherof, no place agreeth but hell: no state but dānatiō. Now for the Hebrew word which you note in your margēt to be the same with that in this place, & trāslated by the *Septuaginta* as it is in the Actes; it maketh wholy against you. For neither doth the Hebrew, nor the Greeke word signifie heere the general state of the dead, namely, as touching the soule, which is the point in cōtroversy: but the speciall place & prison of the damned; as it might easily be proved out of many places of the Psalmes. But for brevities sake two only shall suffice for the present; where the same wordes are vsed both in Hebrew & Greeke. The former is this: *let the* [t] *wicked be turned into hell, and all the people that forgette God*. By which words the Prophet meaneth not, they shal dy, or go into the state of the dead: for that is no punishment to the wicked: but his meaning is, they shall receive the due wages of their wickednesse, which is, eternall damnation in hell-fire. The latter [u] place is to the like effect in these wordes: *let the wicked be confounded and cast downe into hell*. Where the very same place of eternall punishment is denounced against them, as in the former. For if in that place alledged by you, the Hebrew word did signifie the state of the deade in generall, marke I pray you what woulde followe thereof: verely even this; that the soules of the godly departed doe neither praise God, nor so much as remember him; which to thinke were manifest impiety. Wherefore *Death* in that place cannot signifie the dissolution and separation of the soule from the bodie, which is onely temporall; but the divorcemēt & sequestration both of body & soule frō God, which is eternal, called sometime in [x] Scripture, the second

[t] Psal 9:17. Hebr. לִשְׁאוֹלָה. Gr. εἰς τὸν ἅδην.

[u] Psal. 31.17. H. לִשְׁאוֹל. Gr. εἰς ἅδου.

[x] Revel. 2.11.

Hell, what it signifieth in the prophecy of David. Psal 16.10.

death. To be short, howsoever some curious Linguists may wrangle with the Hebrew word *Sheol* שְׁאוֹל in the old Testament: yet most certen it is that the Greeke word ᾅδης, by which S. Luke the [y] Evangelist expresseth it, cannot in the new Testament properly & truly be otherwise taken, then for the place of the damned. For that which he calleth [z] Hell there, a little before he calleth [a] Death, & therfore most ancient Greeke copies (with which also the vulgar Latine agreeth) read *hell* in both [b] places, and so doth the *Syrian*, and *Arabian* also: retaining the same Hebrew [c] word which is vsed by the Prophet David. The truth whereof doth more evidently appeare, in that the same Greeke word is by the same [d] Evāgelist rēdred in another place by an other greeke word, which (as *Beza* himselfe doth interpret it,) signifieth *a vast gulfe of vnmeasurable depth, the darkest pitte of deepest Tartarus, which the Greekes called the lowest places of the earth appointed for the punishment of the wicked, that is, the very local place and regiō wherin the devils are kept fettered vnder the chaines of darknes in a state most miserable, & ful of dreadful horrour.* Loe, this is the descriptiō of ᾅδης delivered by your owne Interpreter, which I am sure you will not say can in any wise agree to the place, or state of the godly after this life. As for the reason which you would seeme to gather frō the Prophets stile and māner of writing, to wit, that the latter words are nothīg els but an ἐπεξήγησις, or expositive repetition of the former; it bringeth with it diverse absurdities. As for example: 1. it turneth Christs everliving soule into a dead carcasse: 2. it siteth hel in the *superficies* of the earth, which is in the cēter: 3. it maketh hel, the sepulcher & place of corruptiō: & 4. therin burieth the most pure & incorruptible soule of our Saviour. For that the word *Soule* cānot in this place signifie the whol person, is proved before, & shal now (God willing) be more fully cōfirmed. First thē that these words: *Thou wilt not leave my soule in hell*: are prophetically spokē of Christ now deade and buried, it is cleare by Davids predictiō in the next verse going before in these words: *Moreover my flesh shall rest in hope*

[y] Luk 16.23.

[z] Act. 2.31. εἰς ᾅδην.

[a] vers. 24. τῦ θανάτε.

[b] See variæ lectiones græcę in Biblico Regis apparatu tom 8.

[c] בשאול.

[d] Luk. 8.31. εἰς τὴν ἄβυσσον.

[e] Annot in Luc. 8.31. & in 2. Pet 2.4. & in Revel. 9.1.

[f] Psalm 16.9.

noting

noting vnto vs Christs burial: & also by [g] Peters expositiō, who interpreteth thē of Christs resurrectiō. Further, it is manifest by the two several distinct clauses cōteining the two several distinct parts of Christs humanity now dissolved & sūdred by death, & allottīg thē to two several distinct places after their dissolutiō, that is, his soul to hel, & his body to the Sepulcher: but yet with this peerles prerogative, that neither his soul was forsakē, though in the place of desolatiō, nor his body corrupted though in the place of putrefaction. And why? Doubtles because they were still accōpanied & garded with the deity, which being both impugnable & impassible, must needs powerfully prevaile, & victoriously triumph over death & hell. Nowe that they are two distinct severall clauses, is proved by the two negative disiunctive particles *not*, & *neither*, carefully reteined, & faithfully expressed, in al both [h] Originals & Translations, which cannot bee referred to one & the same thing. For touching that your supposed repetition (some consequent absurdities wherof I have told you) you bring no proofe at all for it; and therefore a bare negation were a sufficient aunswere to your bare affirmation. Nevertheless that you may see it cannot bee so in this place, may appeare (to goe no further) even in this verie Psalme vvhich vvee have in hande: vvhere you have the verie same forme of speech vttered, by the same [i] Prophet in these words, *I will not offer their drink-offerings of blood, neither will I make mention of their names within my lippes.* Heere you see the same two negative & disiunctive particles *not* & *neither*, which are in the place controversed; noting vnto vs two severall and singular vertues in David; namely, the separation of himselfe from the sacrifice and societie of the wicked, and his detestation of their very names and memoriall. Another plaine example heereof wee have in another Psalme of the same [k] Prophet, where speaking in the person of the godly he saith thus: *Our hart is not turned backe, neither are our steppes gone out of thy way.* Here againe are the same two particles conteining the summe of all piety in two severall

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[g] Acts 2. 31.

[h] H. לא, לא Chal. לא, דלא Gr. οὐ, οὐδέ. Lat. non neq; or, non, nec.

[i] Psalm 16. 5.

[k] Psal. 44. 19.

Soule, & Holy, the 2 distincte parts of christs humanity.

brāches: that is to say, inward affectiō, & outward cōversatiō in the worship & service of God. It is cleare therfore by these two examples (wherevnto infinite other might bee added) that it is not so ordinarie & vsuall a thing with the Prophet, (as you would perswade vs) to repeate any thing twice, and to expound the former words by the latter. Wee must not confound those things, which the foreseeing and discerning spirit of God hath plainely and purposely distinguished. Otherwise there will be little certainety & lesse sincerity left in the Scripture, if men may avoide and shifte of by tropes and tautalogies, whatsoever consenteth not with their own conceits. For as the distinction of the names of things is the preservation of their natures; so on the contrary, the confoūding of them is the abolishing of their properties. The which not being duely observed hath ministred great occasion of errour, not only in this, but also in many other places of holy Scripture. For it is a rule in Divinity no lesse true then [l] auncient; that when the Scripture divideth the kindes, as the *soule*, and the *bodie*, it alwaies notifieth vnto vs two severall distinct things. VVhich to be so in this place, if you wil graunt the Hebrewes to haue had any skill in their own naturall language, you must needes confesse. For the most Ancient and best learned among them in their [m] exposition on this place, interpret the latter clause thus: *Even his flesh shal dwell in safetie.* And *R. Abraham* and others interpreting the word * שחה, say thus: *Thou wilt not suffer thy holy to see corruption*: that is: *thou wilt not suffer me whom thou hast sanctified, to haue my body corrupted, putrified and turned to dust in the sepulcher*. And thus all Auncient Christian Interpreters haue ever expounded it, yea the blessed Apostle * Peter himselfe (whose authority must over-rule al mens coniectures to the contrary) doth plainely expounde that which the Prophet David calleth *holy*, of the body; severing it apart from the soule by the proper and distinct name of *flesh*. Lastly the ° *Syrian* doth expresly cal it *bodie*, as you may see both in *Gui.*

[l] *Tertullian lib. de Carne Christi, cap. 13.*

[m] *In Midras Tehillim.*

* *Shaoah.*

* *Act. 2. 31.*

* *pagereth.*

פגרה

Ne corpus quidem ipsius visurum corruptionem.

Nec dabis sanctum tuū videre corruptionem] i. *corpus sanctificatum, per quod & alij*

do

sanctificandi sunt, non patieris corrumpi. Ruffinus, Jerome, & Augustine on this place. Ἀνθρωπίνως κἀνταῦθα ἐκ προσώπου τοῦ δεσπότου ὅτι ἀεὶ ὑπὸ τῆς θείας στηριζόμενος φυσέως τῷ σωτηρίῳ προσείμι πάθει καὶ τῇ ἐλπίδι τῆς ἀναστάσεως ἐπευφραινόμενος· οὔτε γὰρ ἡ ψυχὴ μου εἰς ἅδου καταλείφθησεται, οὐδὲ ἡ σὰρξ διαφθαρήσεται. *Theodoretus in hunc locum.*

do Fabritius, and *Immanuel Tremelius* which haue so translated it. Now therefore, wheras you inferre vpon your former wordes, that the Prophet heere *meaneth nothing els, but that Christ continued not dead and rotten, &c*: It is not only false, & contrary both to the Prophet himselfe, and to the Apostle, as I haue sufficiently proved: but also very vnsavoury and vnseemely to proceede from the mouth of a professed Divine. For albeit our Saviour Christ was deade and buryed, and so continued three daies as we account it: yet neither was he, neither could he bee touched with any, no not the least bleamish of rottennesse, which yet your words do necessarily imploy; no lesse, then if you should say: Such a man continued not in prison, doth plainely inferre, that hee vvas for a time a prisoner. Neither must you condemne me of curiositie herein, or as captiously seeking a knot in a rush. For I gather nothing but what you haue scattered. Howbeit, I deeme it better in these holy mysteries of our Salvation, to be curious, then carelesse in removing out of the way of the ignorant, even the least stone of offence. When we talke of humane and prophane things, wee may vse more liberty of speech: but in divine and religious matters, we must temper our tongues, and with the [1] Prophet *set a watch before the doore of our lippes*, that we doe not offende; especially vvhen we doe speake of the person of Christ, to whom all honour and reverence is due. But now let vs proceed to your next reason, which you would seeme to conclude very formally in manner as followeth:

[1] Psal. 39. 1. 141. 3.

5 And this to be all that the Scripture meaneth, without any inckling that his soule descen-

The Antithesis betweene David and Christ.

descended into the place of torments, the circumstances of the text themselues do shew. For that
[a] Act. 2. 29. is [a] affirmed to haue befallen to Dauid which
[b] Act. 2. 31. is [b] denied to Christ. Therefore whither Christs soule came and remained not, there Dauids was left: but Dauids was not left in the place
[c] Luk. 16. 20. of torments, no more then was [c] Lazarus, Christ therefore came not thither.

The 1. Argument a Paralogisme.

5 HEre you would seeme to draw an argument from the circumstances of the text, but you do it so hastily that you marre both the forme & matter of your draught. For neither is your *medium* rightly disposed, nor your propositions orderly connexed according to the principles of Art. But I wil leaue these to be examined afterward, and first speak of the circumstances themselues, which will giue more light to the whole matter. The blessed Apostle Peter going about in that his powerfull and gracefull
[a] In that Sermon 3000. were conuerted. Act. 2. 41. [a] Sermon to the Iews, to proue vnto them by the Scriptures, that Christ Iesus, whom they condemned and crucified, is the true promised Messias; maketh a two-fold opposition or *Antithesis* betweene David and him. The one in generall, namely, that these words of the Patriarch and Prophet David, are not (as they are erroniously imagined) spoken of the person of David himselfe, but only of the person of Christ. The other in particular, which containeth three speciall and singular prerogatiues in Christ aboue David; that is, his Incorruption in body; his Resurrection from death and hel; & his Ascention into Heaven. None of which did agree to
[b] Act. 2. 29. David, or coulde any way be verified of him. First, because David saw corruption, [b] as his sepulcher remaining to that day conuinced, wherein his body was buried 1000. yeares before. Which also is afterward expressly affirmed by Saint
[c] Act. 13. 36. [d] Act. 2. 31. [e] Act. 2. 34. [c] Paul. 2. because [d] David was not risen againe from the dead 3. and lastly, for that [e] David was not ascended into Heaven. This is the true scope of the place; these are the plaine circumstances

The Antithesis betweene David & Christ

stances of the Text, delivered by the Apostle Peter, and recorded by the Evangelist Luke, as solely appropriate vnto Christ, and in no sort applicable vnto David. For the soule of Christ is not heere set against the soule of David, as you woulde make vs beleeue: but the whole person of Christ subsisting of soule and body, is opposed to the whole person of David. Now then vvhereas you say: *that that is affirmed to haue befallen to David, which is denyed to Christ*: your indefinite speech must be restrained and limited vnto that, wherein the true *Antithesis* betweene Christ and David doth consist, which is (as I haue saide) in Incorruption, but most chiefly and principally in Resurrection and Ascension; whereof neither doth properly belong to the soule, because it is no casuall, nor terrestriall substaunce. By this it may appeare how ill your vvorke suites with the Apostles Samplar, and your superstructure with his foundation. For that which you lay as the ground whereon to build from the affirmatiue to the negatiue, is only of the opposite persons, Christ and David: But when you begin to build thus vpon it: *therefore whither Christes soule came and remained not, there Davids was left*: you runne from their persons to their soules, and so rapt the part in steed of the whole, not only falsely and captiously, but also contrary to your owne grounde. First therefore touching the forme: your *Medius terminus* being the Predicant in your Maior, you make the Subiect in your Minor, cõtrary to the old rule. Secondly touching the matter: there is an absurdity, or rather impiety included in those wordes of your Assumption, where you say: that *Davids soule was not left in the place of tormentes, no more then was Lazarus*. For as in the former Sectiõ you speak irreverently of the body of Christ: so here againe you speake irreligiously of the souls of David & Lazarus: both which by necessary implication, you flatly affirme to haue bin somtime in the place of torments. For so †Peter in those words where he saith, that *Christs soul was not left in hel*; proveth invincibly that his soule was in Hell. Such are the effects of zeale, blind-folding knowledge in men ca-

Wherein the true Antithesis betweene Christ & David consisteth.

† Act. 2. 31.

ried

The place where Christ continued till his resurrection.

tied away through heat of contention. But now to your second reason drawn from the circumstances of the texte.

6 WHither Christ came there he continued vntill the resurrection, as appeereth by, that [z] loosing of the sorrowes [of] death, whereof the not-leaving of his soule in Hell, is given for a [a] reason: but his soule was in Paradise ỳ day he suffered: as was ỳ [b] Theeves with him, and [c] Paradise is heaven, yea the third [d] heaven; it is not therefore prooved by the first testimonie that Christ descended into hell in soule.

[z] Act 2.24.
[a] Or helps the vulgar Latin, and some Greeke Copies do read.
[b] Act. 2.25.
[c] Luk. 23 43.
[d] 2. Cor. 14.4.
[d] 2. Cor. 12.2.

The second argument a paralogisme.

6 YOV still bring vs your *scopas dissolutas*, loose lawlesse arguments, neither compacted by arte, nor cõcluded in order. For first your Maior and Minor consist not *ex ỳsdem terminis*, and so your argument faileth in forme. Secondly, it proceedeth captiously from the whole to the part, that is, frõ the person of Christ to his soule, and so is defective in matter. Thirdly there lurketh a fallacy or falshood (call it whether you will) in your Assumption, in that you cite for Scripture which is no Scripture, and so your conclusion proveth nothing. Lastly the confirmation of your Maior or first proposition confuteth both your argument and your selfe. For if Christ came thither and there continued vntill his resurrection where he loosed the sorrowes of death, whereof you say (and therein saye truly) *the not-leaving of his soule in hell is given for a reason*; then was hee not in Paradise before his resurrection, vnlesse you will graunt that there are sorrowes in Paradise and so by a new kinde of cõversion turne Paradise heere into hell, as you did Hell [e] before into Paradise. For thus I argue *ex concessis*: *In the place whither Christ came and continued vntill his resurrection, hee loosed the sorrowes of death: but in Paradise there are no sorrowes of death: Ergo Paradise was not*

[e] Sect. 4.

the

vvvhether Christ descended into Hell in soule, or no.

The place where Christ continued till his resurrection.

the place whither Christ came & continued vntill his resurrection. The Maior is your owne, groũded vpon the reason giv̄ by the Apostle *of the not-leaving of his soule in hell*, & therfore cānot bee denied; the Minor (I trust) you will not vrge mee to prove, & so the cōclusion must needs be grāted. Thus being to forward in fighting against the truth, you woũd your selfe deeply with your owne weapon. But the cure therof I leave to your secret cōsideratiō, & so come to examine more particularly your Minor or Assumption, which is false in two respects First because it citeth that for Scripture which is no Scripture. Secondly for that it deceitfully applieth the part for the whole, that is, the soul of Christ in steed of his persō, in this sort: *Christ was in Paradise the same daie he suffered, Ergo his soule was in Paradise the same daie he suffered.* This consequent is false, and captious grounded vpon a false allegatiō of Scripture. For the words in that place * quoted by you, are: *to day thou shalt be with mee in Paradise*: and not: *to daye thy soule shall bee with mine in Paradise*, as you texte it. Betweene which two propositions there is a great difference both in words and sense. For the better vnderstanding whereof, and the fuller clearing of this place; which the impugners of Christs Soule-descent into Hell, do so much vrge & inculcate: there are three things which must be severally considered in the person of Christ after his death, namely, his God-head, his soule, and his body. The first was then and alwaies most properly in heaven: the second was in hell: & the third was in the sepulcher. Now then whereas Christ speaking to the theife said: *to day thou shalt be with me in Paradise*; the word, *me*, hath plaine relation vnto his Deity. For the performāce of that promised presence with him in Paradise, was nothing els but the blisfull fruition of his God-head. VVhich will appeare more evidently by the conference of other places of * Scripture: as where to encourage every man in generall to serve and follow him with what hazard soever of this life, he maketh this promise saying: *For where I am there also shall my servāt be.* And in another place, where praying to his father

A toto ad partem non valet consequentia

* Luk. 23 43.

3 thinges in Christ severally to bee considered.

Io. 20. 17.

* Io. 12. 26.

Spirit what it signifieth. 1. Pet. 3.

for his Apostles in particular he [b] saith: *Father, those whom thou hast given me, I will, that where I am they also may bee [c] with mee.* Where the words *with me, where I am*, cānot otherwise be vnderstood, thē of his God-head only, & do fully (in my iudgmēt) explicate the former place & thus [d] ancient, learned, & godly fathers have expounded it. Whose sound exposition herein (the Scriptures also thēselves cōcurring with it,) may satisfie all that are not disposed to be contentious Thus you may see what little cause you had so wrōgfully to impugne, & so vainely to shift of the sacred prophecy of David, togither with the sincere interpretatiō of Peter, which make so evidently & cleerly against you, & yet so boldly & falsly to cōclude without any premisses, that they prove not the descension of Christ into Hell in soule, and thus much for defence of the first Testimony.

[b] Io. 17. 24.
[c] Gr. μετ' ἐμε the same words which are vsed by Saint Luke.
[d] Aug. Ep 57. ad Dardanum & lib. 1. Confess. cap. 13. Euthymius in hunc locum and others.

7 Much lesse is it proved by the next Testimony. For the [a] spirite which hee went vnto preached to the spirits in prison, that is, in hell, was the same [a] spirite by which he was quickened and raised vp from the dead. But the [b] spirit which raised vp Christ frō the dead was the diuinity and God-head, not the soule, a part of his humane nature, signified by ye [c] flesh, which is set against the spirit. it was not his soule then that he went and preached by.

[a] 1 Pet 3 19.
[a] V. 18.
[b] Rom 1. 4.
[c] Rom. 1. 3. 1. Pet. 3. 18.

7 THE second testimony of holy Scripture which cōfirmeth the Soule-descent of Christ into hell, is in the first Epistle of Saint Peter, where it is writen thus: Christ hath once suffered, the iust for the vniust, and was mortified certes in the flesh', but was vivified in the spirite, in which (spirit) also he went & preached to the spirits in prison. This testimony you shifte off as you did the former; but how vniustly, that which followeth wil demonstrate. In the prophetical testimony of David (whereof we have spoken before)

1. Pet. 3. 18. 19.

you

Spirit, what it signifieth. 1. Pet. 3.

you will needes have the word (soule) to signifie the humanity of Christ: and heere contrariwise you will needes have it to signifie the Divinitie. And thus it pleaseth you to metamorphize that divine immutable substance, and to transforme it into all shapes to feede your chaungeable fancie. And yet for all this you haue (as you imagine) verie schollerlike, and substantially proved it. But in truth (to be plaine with you) you doe it more like a captious Sophister, then a sounde disputer: which argueth either greate oversight, or some deceite questionlesse. Where at I doe the more mervaile, considering you bring but 3. arguments only, whereof none is handled συλλογιστικῶς as it is shewed in the two former, and shall now appeare in this third and last, beeing nothing else but a meere sophisme. For solution whereof *nego argumentum*, were sufficient, but that I woulde willingly haue you see the irregularitie, disorder, & deformity of your workemanship in this building. First therefore touching the forme, your *medius terminus is Predicatum* in your *Maior* and *Subiectum* in your *Minor*, contrarie to the verie first principles of Logicke, as I tolde you of the same faulte once before. 2. Your *Minor* repeateth not the whole Predicant in your *Maior*, and so you commit another fault, called in Schooles a * fallacie, which disioyneth thinges that should be connexed. If you had framed it rightly, the forme had beene this: *the spirit by which Christ was quickened and raysed vp from the deade, was the same spirit by which hee went and preached: But the Divinity and God-head, was the spirite by which hee was quickened and raised vp from the deade, Ergo the Divinity and God head was the spirit by which he went & preached.* If you had reasoned thus, you had reasoned with some probability, and therby tyed your Respōdēt to his rules: But seeing you have eased me of that labor, I wil leave the forme as I foūd it, and come to the matter. First thē your *Maior* is false, groūded vpō a false trāslatiō. For if you look better into your book, you shall find the true reading to be this: *Christ hath once suffered &c. & was killed as pertaining to the flesh, but was quickened in the*

The 3. Argument a Paralogisme.

* Fallacia compositionis & diuisionis.

*pirit, what it signifieth in the place of Peter.

spirit, in which spirite he went, &c. and not as you cite it: *Christ was quickened* by *the spirit*, by *which spirit he went, &c.* Againe, you adde all these words: (*and raised vp from the dead*) which are neither found in the text, nor agree with the true sense of the word *quickened*; because whatsoever is *vivified* or *quickened*, cannot straightwaies be said to bee rayled vp againe from the dead. For then should many bee rayled vp and taken out of their graues, before they were either dead or buryed. And therefore in renting these words of S. Paule: (*touching the spirit of sanctification by the resurrection from the dead:*) from their owne place, & foysting them in heere, among the words of Peter, you abuse them both, and pervert their meaning. Moreover, this your additiō ascribeth a fowle errour to the Apostle (or rather to the spirit of God himselfe,) as placing Christs resurrection before his descension, whereas Peter speaketh not at all here of the resurrection of the bodie from the dead, but of the preservation of the soule frō death. For of the resurrection hee speaketh afterwardes in the 21. verse. Thus whiles you labour to build a falshood vpon the word of faith*, you wrest the holy Scripture, and make the spirit of verity, the spirit of errour and absurdity. Neither are these two particles, *in* & *by*, though they be little, so little & lightly to be regarded as some thinke they are. For they are wordes of great waight and importance, throughout the Scriptures: and therefore may not bee chopped and changed at our pleasures to serue our turnes: especially where the controversie dependeth chiefly, if not wholy, vpon them, as in this place it doth. Now if you take exception against this reading as mis-translated in all our Bibles, (which yet I see not by what right you can doe, being publikely authorized by the whole Church for true and authentick Scripture faithfully translated out of the Greeke into English) and say that we must goe to the Originals: I will runne with you to those fountaines. Whose pure waters, if the fowle feete, and vncleane hands of some had not corrupted, who like vnto Camels will not drinke therof before they haue with trampling

*Rom. 1. 4.

In and *by* words of great moment in the Scripture.

Viuified *in*, or *by* the spirit.

ling and dabling in it, all to be mudded it; there could never bee so many grosse and filthy errours drawne and derived thence, which seeke dayly to overflow the Church. The Originall tongues in the new Testament are the Greeke and the Syrian. In the Greek the prepolition ἐν is not expressed (I graunt) either in this, or in the former clause of this verse: but the word πνεύματι doth necessarily inferre it, as beeing such a case whervnto it alwaies serveth and never vsed with the prepolition διὰ which signifieth *by*, as you may see even in this [f] place a little after. And the *Syrian* text taketh away all contradiction herein, reading plainely thus: *For Messias also once died for our sinnes the iust for the wicked, that he might offer vs vnto God; and he dyed in body, and lived in spirit, &c.* these words, *and lived in spirit, are* [*] רחיא ברוח: where you see the prepolition ב (omitted by some Latin interpreters) is plainely expressed. But let vs conferre the text with it selfe. No man doubteth (I thinke) that in these words: *he was mortified in the flesh, but was vivified in the spirit*; there is contayned a double or twofold Antithesis: the one betweene *mortified* and *vivified*: the other betweene *flesh* and *spirit*. Now then as there is a mutuall reference in the opposition of both: so likewise I see no cause why there should not be a mutual coherence in the translation of both. If therefore you will translate the latter clause: *he was vivified or quickened by the spirite*, you must translate the former in like sort: *he was mortified* or *killed* by the flesh, which is absurde. But if you will translate the former (as needes you must) *he was mortified or killed in the flesh*: what reason haue you why the latter shoulde not bee translated accordingly: *he was vivified* or *quickned in the spirit*? which if you do, all ambiguity is taken away, the text is plain and perspicuous, and both the clauses most aptly consent & agree together. As for your supposed opposition betweene the divinity and humanity of Christ, signified (as you say) by the words *spirit* and *flesh*, there is no such thing here so much as insinuated, neither can there bee any such opposition in this place. My reasons are: first, because the Apostle speaketh

[f] 1. Pet. 3. v. 18. & v. 21. δὶ ὑδατος: δι ἀναστάσεως.

[*] *Vachaia berauch.*

Viuified in, or by the spirit.

keth of the passion and death of Christ, which touched his humanity only. 2. For that the two parts of Christs humanity are heere directly set one against the other, that is, the *soule* against the *body*. 3. For that if by (*flesh*) you will vnderstande the humanity, and by (*spirite*,) the divinity, you must read the text thus: *Christ was mortified or killed in his humanity or manhoode, but was vivified or quickened in his Deity or Godheade*; which is both absurde & impious. 4. For that if by *flesh* you vnderstand the humane nature, that is, his body & soul, (for of these two it subsisteth, and so both your interpreter himselfe doth expound it, and your owne acception of the opposite word *spirit*, doth convince:) then must you graunt that Christ our Saviour was done to death both in body and soule. Which although [g] some of your chiefest consorts obstinately defend as a *holy verity*: yet doe all good Christians detest it as a horrible blasphemie. All these are the consequents of your exposition and opposition of these words of Peter, which you can by no meanes shift of or avoide, if you take the word *spirit* for the Godhead, and the worde *flesh* for the manhood of Christ. Furthermore, it is contrary to the whole course of the holy Scriptures, which doe every where oppose these two parts of humane nature one to the other: as may appeare in the [h] sacred monuments both of the Evãgelists and the Apostles. Lastly the *Syrian* (which is of venerable Antiquity) putteth the matter out of all doubt reading thus: *For Messias also, &c. and hee died in body, and lived in spirite*: where the words, *& he died in body*, are * מיה בפגר; which vtterly exclude the ambiguity of the word *flesh*, wherby you would gather the whole humanity, and proveth that Peter speaketh here distinctly of the 2. parts therof; ioyning death with the body, which was mortall, & life with the spirit, that

[g] H. I. in his treatise of the sufferings of Christ &c. throughout the first part. And in his defence of the said Treatise. pag. 139. 140. I cannot think but that the Apostle here vnderstãdeth the whole & entire manhood of Christ euen his soule and his body, and therefore it followeth by the text, that Christ in his Passion was done to death both in Soule and Body. But S. Augustine saith: Christ is said to be mortified in the flesh, because hee dyed according to *the flesh only*. For that our Sauiour was done to death in Soule, who *dare avouch*, since the death of the soule is nothing but sin, from which he was altogither free. *Aug. Epist. 99.* [h] Mat. 26 41. Io. 3. 6. Rom. 7. 25. 8. 4. 5. 9. 1. Cor. 5. 5. Gal. 5. 17. 6. 8. 1. Tim. 3. 16. 1. Pet. 4. 6. * *Vmih hepegar.*

is,

VVhether Christ descended into Hel in soule, or no.

To be vnderstood what it signifieth. 1. Pet. 3.

is, soule, being immortal. The third difficultie in this place of Peter, is the signification of the word *vivified*, cõmonly Englished *quickened*. Which word (I am perswaded) hath ministred the greatest, if not the only cause of the various interpretatiõ of the whole place. My opinion therfore is this: seeing the mortification and vivification here mentioned, haue (as I haue shewed before) a mutual respect one to the other, that the opposites may in their respective & relatiue natures agree togither; we must vnderstand such a vivification as is correspondent and answerable in the contrariety to *mortification*. Now the *mortification* here spoken of meaneth nothing else, but the bodily death of Christ, or that hee dyed in body, and therefore *vivification*, importeth nothing else but his spirituall life, or that he lived in soule or spirite. So that vvhen it is saide, that *Christ vvas vivified* or *quickened*, the meaning is not: *hee vvas raised vp from the deade*, or *restored to life*, as you mis-interprete it, for this woulde inferre the death of the soule which is immortal, and therefore cannot die; and againe, Christs resurrection should by this goe before his descention (as is before proved) vvhich is absurd, and therefore not to be allowed: but the true natiue sense of the worde is: *hee was vivified*, that is, he *vvas saved, left*, or *preserved aliue*. This interpretation is grounded on the word of faith, and confirmed by the holy Scriptures in many places, as the Greeke *Synonymaes* translated in the same sense & signification doe evidently proue; which I finde to be three in the new Testament. The first whereof is in the Euangelist Saint [k] Luke, in these wordes: *vvhosoever shall seeke to saue his life, shall loose it; and whosoever shall loose his life, shall quicken it.* Where the Greek word which signifieth to *vivifie* or *quicken*, [l] Beza himselfe interpreteth by the same verbe, wherof the participle vsed in this place of Peter, is derived. The second word is in the [m] same Euangelist; vvho a little before vsing the same speech saith: *whosoever shal saue his life, shall loose it, and whosoever shall loose his life for my sake, shall saue it.* VVhere you see hee expresseth the vvoorde

ζωογονέω. Σώσω. φυλάττω.

[k] 17.33. ζωογονήσει.

[l] In Annot. in Luc. 17. 33. ζωογονήσει. 1. ζωοποιήσει.

[m] Luc. 9. 24. σώσει.

To be vivified what in signifieth 1. Pet 3.

quicken, by the word *save*, As the Evangelist [n] Saint Marke doth likewise. The third & last word is in the Evangelist [o] S. Iohn, who repeating the same sentence but somewhat more significantly, saith thus: *he that loueth his life, shall loose it: but he that hateth his life in this world, shall keepe it vnto life eternall:* expressing that by the word *keep*, which the two former Evangelists deliver by the words *quicken* & *save*. So that to *quicken, save*, & *keepe alive*, are three wordes of one signification. For the farther confirmation wherof, we have diverse examples in the Scripture. As in the booke of [p] *Exodus*, where we read thus: *the midwives of Ægipt feared God, and did not as the King of Ægipt commanded them*, but *saved the men-children alive*. Which last words are also repeated againe in the nexte [q] verse following. And a little after in the same [r] Chapter: *Pharao chardged all the people, saying: all the men-children that are borne, cast into the river, but save the maid-children alive*. And in the first booke of [s] *Samuel*, where wee reade thus: *and David smote the land, and left neither man nor woman alive*. And in the [t] Psalmes: *thou hast kepte my life from them that descend into the lake*. And in another [u] place: *Blessed is hee that considereth the poore and needy, the Lord preserve him, & keepe him alive*. Thus also God speaketh by the mouth of his Prophet [x] *Ezechiel*: *When the wicked turneth away from his wickednes, & doth that is lawful & right, he shal save his soul alive*. And in the same [y] Prophet, where he speaketh against false Prophets, he saith thus: *You have prophaned me before my people, to kill the soules that should not die, & to give life to the soules that should not live*. VVhere to *give life* (which worde for word in the Hebrewe is to *viuifie*,) signifieth nothing else; but to *preserve life*, as the Note both in our Church-bibles, & the *Geneuian* doth expound it; And the word *to kill* being the opposite doth evidently prove. I may adde there vnto those words of the [z] Angell to *Balaã*: *The Asse sawe me and turned from mee now the third time: and if shee had not, I had surely slaine thee and saved her alive:* For the Hebrew word comes of the same [a] roote, and the Greeke word, by which the *Septuaginta* do expresse it, is by [b] Crispine and

[n] Mar. 8. 33. σώσει.
[o] Io. 12. 25. φυλάξει.
[p] Exod 2. 17. ἐζωογονοῦν.
[q] Verse 18. ἐζωογονεῖτο.
[r] Exod. 1. 22. ζωογονεῖτε.
[s] 1. Sam. 27. 9. ἐζωογόνει.
[t] Psalm. 30. 4. ἐσώσας.
[u] Psal. 41. 12. διαφυλάξει καὶ ζήσει αὐτόν.
[x] Ezech. 18. 72 ἐφύλαξεν.
[y] Ezech 13. 18. τοῦ ἀποκτεῖναι: τοῦ περιποιήσασθαι.
* ולהיות בפשות.
[z] Num 22. 33. ἀπέκτεινα: περιεποιήσαμεν.
[a] חיה.
[b] In his Lexicon See also Lexicon Græcum in apparatu Regis Biblico. tom 7.

and others interpreted by Σώζω. Where it may bee obserued also, that in these two last places, there is the same oppositiō which is vsed in Peter. Neither is this truth destitute of proote in the new Testamēt; as, besides the places alledged before out of the Euangelists, appeareth in the [c] Actes of the Apostles, where all our English Bibles reade thus: *The king of Ægypt dealt hardlie with our fathers, and made them cast out their young children, that they should not remaine alive.* And in those words of S[t]. [d] Paule to Timothee: *I charge thee in the sight of God who vivifieth or quickeneth all thinges.* Where [e] *Beza* expounding the word saith thus: *vivifieth*] that is, *giveth life to all thinges and preserveth all things.* Another proote hereof may be that of the same Apostle, [f] where hee saith: *If yee live after the flesh, yee shall die: but if yee mortifie the deedes of the bodie by the Spirite, yee shall live.* And againe: *wee alwaies carie about in our bodies the mortification of the Lord Iesus, that the life of Iesus also may bee manifested in our bodies.* In which wordes, *to live* and *to mortifie*; *life* and *mortification*, are directly opposed one to another. And with these the *Syrian* agreeth, which (as you have heard before) readeth plainely: *he died in body, and lived in Spirit.* Lastly, your owne [g] Interpreter himselfe doth in a sort approue it; who expoundeth the former word *mortified*, by the word *died*, or *was deade*, and so giveth the like liberty to others, to interprete this latter word *vivified*, by the word *lived* or *was alive*, because they are opposites which have the like reason. These places exemplified may suffice to shew, in what sense we are to take the word *vivified* in this place of S[t]. Peter, but yet to remoue all exceptions against it; it shal not be amisse to adde vnto our English translatours the consent of Latine Interpreters out of the Hebrewe and Chaldee tongues in the olde Testament, and out of the *Syrian* and the *Greeke* in the new Testament. Nowe then in the [h] first place for the Hebrewe, I have the vulgar Interpreter, *Vatablus*, the Diuines of *Tigurum*, the Translators of the bibles set forth by *Stephanus*, *Tremellius* & *Iunius*. And for the

To be viuified what it signifieth. 1. Pet. 3. 18.

[c] Actes 7 19. εἰς τὸ μὴ ζωογονεῖσθαι. And heere some thinke that the Greek copy which the vulgar Latine Interpreter followed, had ζωοποιεῖσθαι See Gagneius on this place.

[d] 1. Tim. 6 13. τοῦ ζωοποιοῦντος.

[e] Vivificat] Iidat vitam omnibus, & conservat omnia. in Annot. ibim.

[f] Rom 8. 13. ζῆτε: θανατῶτε. & 2. Cor. 4. 10. ἡ ζωὴ: τὴν νέκρωσιν.

[g] Mortificatus] mortuus. Beza in Annot. ibim.

[h] Vulg. conservabant, servaretis. Vatab. Tigur Steph. viuos servâ iunt, vinos servaretis] trem. & Iun. viuos conservabant, vivos cõservâstis, Arias, cõservabant, reservatis.

To be viuified what it signifieth 1. Pet 3.

Chaldee, *Arias Montanus*. In the 2. [i] place I have the same Interpreters. In the 3. [k] place, I have the vulgar Interpreter, *Pagninus*, *Vatablus*, the Diuines of *Tigurum*, the Translators of the bibles set forth by *Stephanus*, *Tremelius*, *Iunius*, & *Arias Montanus*. In the 4. [l] place I have the vulgar Interpreter, the Diuines of *Tigurum*, the Trãslators of the bibles, set forth by *Stephanus*, *Tremelius*, *Iunius*, & *Arias Montanus*. In the 5. [m] place I have *Vatablus*, the Diuines of *Tigurum*, the Translators of the bibles set forth by *Stephanus*, & *Arias Montanus*. In the 6. [n] place I have the Diuines of *Tigurum*, the Translators of the bibles set forth by *Stephanus*, *Tremelius* & *Iunius*. In the 7. [o] place I have *Tremelius* & *Iunius*. In the 8. [p] & last place, I haue the vulgar Interpreter, the Diuines of *Tigurũ*, the Translators of the bibles set forth by *Stephanus*, *Tremelius*, *Iunius*, & *Arias Montanus*. To be shorte, I referre you to *Tremelius* & *Iunius* bibles in their translation of the 119. Psa. in which the word *viuify* or *quicken* doth very often occurre, where you shall finde, that they do alwaies paraphraze it by the words *preserue*, or *keep alive*, as you may see in the [q] place heere quoted in the margent. And this for the olde Testament. Now for the new Testament we haue for the Greeke, [r] *Erasmus*, *Delanus*, *Vatablus*, the Diuines of *Tigurum*, & the Translators of those bibles set forth by *Stephanus*; & for the Syrian we haue [s] *G. Fabritius*, & *I. Tremelius*. Thus you haue my resolution touching the translation and exposition of these words: [*viuified in the Spirit*,] their opposition to the former: [*mortified in the flesh*,] and the signification of the worde *quickened*. Wherby you may see (if you shutte not your eies against the light) how all tongues and interpreters, the He-

[i] Vulg. reseruate. Vat. seruate incolumem Tigur & Steph seruate viuã Trem & Iun viuã cõseruate Arias reseruabitis.

[k] Vulg Pag. Vat. nõ viuum reliquit. Tigur. & Steph non permisit viuere. Tremel & Iun. nõ cõseruabat viuum Arias nõ manere faciens.

[l] Vulg saluâsti. Tigur & Step. restituisti ne descendere. Trem. & Iun. cõseruaris me viuũ. Arias, cõfirmâsti.

[m] Vat. Tigur Step custodiat, & vitam il i restituat Arias vitã præst. ei.

[n] Tig. & Step. animã suã viuã seruabit. Trem & Iun. viuam conservat.

[o] Animas interficitis: vitas conseruatis.

[p] Vulg. viueret Vat. vitam reseruassem. Trem. & Iun. viuã cõservassem, Arias, reservassem. Tigur. Steph incolumen servassem.

[q] Ps. 119. v. 25. 40. 88. 93. 107. 149. 154. 156. 159. &c.

[r] Act. 7. 19. nè vitales essent.

[s] Fabritius, nè [viui]seruaretur. Trem. nè viueret in the Syrian that is, לא בחרן of the roote חיה which the Hebrewes vse throughout the olde Test: in this kind of speech as you may see in the former testimonies & many other Places.

brew-

brew, Chaldee, Greeke, Syrian, Latine, & Englishe do with one voice consent against you, Wherin also the reader may obserue, that the *soule* which cannot die, is yet said to be *vinified* or *quickned*, as appeareth in those places of the Prophet [1] Ezechiell, where the vulgar Interpreter, S. Ierome, *Pagnine*, *Vatable*, and the Interlineall Bibles out of the Hebrewe, and *Arias Montanus* out of the Chaldee translate it, by the word *vinifico*, and so [a] *Beza* also himselfe doth in the newe Testament out of the Greeke: & therfore it is vntrue which some [2] say: *that no example can be produced out of the Scripture, where this word is applied to the soule*. Wherefore, for my owne part, I rest wholy on this signification of the word *vinified*, or *quickened*, as on a truth strongly warranted & confirmed by the word of God, most consonant and agreeable to the drift of the place, and finally such as cutteth off with the [3] sworde of the spirit, all cavilles and contentions whatsoever. Nowe therefore, let vs come to the translation and exposition of the next verse following; wherin you deale as you did in the former, that is, corruptly, and so falsely in both for the maintenance of your error. For the true reading is this: *in which spirit he went also and preached to the spirites in prison*: and not, by *which spirit hee went &c.* as you turne it. Which is so cleare & apparant, that I marvell howe you coulde by any overcast cloud obscure the light therof. In the former verse the want of the preposition yeelded some colour in corrupting it: but in this, you have nothing at all to pretend for your excuse. For all Greeke copies doe with one consent reade: ἐν ᾧ, *sub. πνεύματι &c. in which spirit hee went also &c.* and this reading all the Auncient fathers of the Latine Church ever vsed and followed in all their Commentaries & other writings. And thus readeth the old Latine translation, commonly called S. Ieromes. With which also the best late Interpreters *Erasmus*, *Castalio*, *Dalenus*, the Divines of *Tigurū*, the trāslators of the bibles set forth by *Stephanus* & *Arias Montanus* do agree. And lastly, thus reade all our Authorized English translations. Will you say that all these both Latine and Englishe

To be viuified what it signifieth. 1. Pet. 3.

[1] Ezech 13. 19. Ezech. 18. 27.

[a] Luk. 17. 33. animam suam viuificabit.

[2] A. W. in his Synopsis Papismi p. 351. of the last editiō.

[3] Ephes. 6. 17. 1. Pet. 3. 19.

The cōsent of all Greeke copies in this place, & your vniforme reading of all the auncient Latine Church.

To be vnderstanded what it signifieth. 1. Pet 3

Interpreters haue erred herein, and preferre one only Interpreter before them all, as if none of them had had so much knowledge and skill in the Greeke tongue, as to translate rightly one poore little [y] word? I thinke you will not; I am sure you ought not. And here I would faine know what moued your Interpreter to translate one and the same word diuersly in one and the same [z] verse, yea and to turne it in all other places throughout this very chapter, no lesse then [a] 6. times, *in*, and yet in this place only, *by*: vndoubtedly it argueth not that sincere and impartiall dealing which should be in a faithfull and religious Interpreter. But let vs heare what your opinion is touching this going & preaching to the spirits in prison here mentioned.

[y] ἐν.

[z] v. 19. ἐν ᾧ, *per quem* ἐν φυλακῇ *in carcere.*

[a] v. 4. ἐν πνὶ ἀφθαρτῳ *in incorruptione* v. 15. ἐν ταῖς καρδίαις ὑμῶν: *in cordibus vestris*, and in the same verse: ἐν ὑμῖν: *in vobis.* v. 16. ἐν χριστῳ, *in Christo* v. 19. ἐν φυλακῇ *in carcere.* ver. 20. ἐν ἡμέραις Νωε: *in diebus Noe.* 1. Pet. 3. 19. 4. Things to be noted in this 19. verse.

8 NEither is it written that hee went and preached vnto the spirits in hel; but that, to the spirites which [d] are nowe in hell, he went and preached of old time when they were aliue in the daies of [e] Noe, vsing Noe himselfe thereunto by his spirit, as the [f] Spirite of Christ spake by the Prophetes also.

[d] For so the greek particle that is vnderstood, ought to be translated, not *erant* as the vulgar latin hath.

[e] Gen. 6. 7.

[f] 1. Pet. 1. 11.

8. I could wish that when you professed your selfe a diuine in this controuersie, you had taken vpon you the form of a Lawyer: for so happyly one Client or other would haue moued you to haue cited the Law truely, & pleaded this book case more sincerely. For in the Originall it is thus: ἐν ᾧ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν: that is: *in which (Spirit) he also went and preached to the spirites in prison.* Therefore in saying that it is written, *that he went and preached vnto the spirits in hell*, you say more then the text doth. But to proceed more orderly in the hãdling hereof, there are fowre seueral things to be noted in these words: the person which made this iorney & Sermon: the Auditors, to whõ: the time when: & the place where it was made. All which come to be examined and

and discussed in this Section. First then touching the person although I haue sufficiently proued before, that the worde *spirit* in the former verse, cannot be taken for the Diuinitie and *Godhead*, but for the humane *soule* of Christ, and so consequently the spirit here mentioned being the same, doeth convince that this must be vnderstood of the soule also: yet for the further confirmation thereof this place requireth to adde somewhat more. Saint Peter vseth here three Greeke participles wherein the substance of the matter chiefly consisteth, viz. θανατωθεὶς, ζωοποιηθεὶς, and πορευθεὶς; whereof the two first concerne the death and passion of Christ, shewing the captivity of his body, and the freedome of his soule. The third toucheth his descension which followed immediately after, pointing to his going downe vnto the spirits in hel: and do all three (without all question) belong to the humanitie of Christ, and none of them to his *diuinitie*, as I haue declared before in the two first, and will shew here in the last. For this word πορευθεὶς doth properly signifie a personall [b] motion from one place to another, as the same worde vsed a little after and applyed to his ascending vp into heaven, doeth euidently proue. Which also doth plainely appeare by the generall vse of the Greek verbe (whereof it cõmeth) throughout the booke of the new Testament, noting alwaies a mutation of place (which cãnot properly agree to the diuinity) as you may see in the [d] Euangelists, where they describe vnto vs our Saviours progresse here in the world. This also the next word ἐκήρυξεν following, doth confirme: which doth properly import in Scripture, an Action of the ministery of the word performed alwaies by Christ in his humane nature, and therefore the common phrase of Scripture is, when it doth intimate vnto vs his godhead & the operation therof, that he [f] *spake* by the mouth of his prophets, not *preached* by

[b] Math. 10. 7. πορευόμενοι κηρύσσετε. Math. 16. 15. πορευθέντες εἰς τὸν κοσμὸν κηρύξατε. Luk. 17. 14. πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. [c] 1. Pet. 3. 22. πορευθεὶς εἰς οὐρανόν. [d] Math. 12. 1. ἐπορεύθη διὰ σπορίμων. Luke. 4. 30. διὰ μέσου αὐτῶν ἐπορεύετο. Luke 9. 51. ἐστήριξε τὸ πρόσωπον τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. Luk. 19. 28. ἔμπροσθεν ἐπορεύετο. Luk. 22. 39. & Io. 8. 1. ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. Ioh. 7. 35. οὗτος μέλλει πορεύεσθαι εἰς τὴν διασπορὰν τῶν Ἑλλήνων. Io. 11. 11. πορεύομαι ἵνα ἐξυπνίσω αὐτόν. Io. 14. 12. πορεύομαι ἑτοιμάσαι τόπον ὑμῖν. Io. 16. 28. πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. [f] As you may see Mat. 4. 17. 23. Mat. 11. 1. Luk. 4. 44. [f] Luk. 1. 70. ἐλάλησε διὰ στόματος τῶν ἁγίων προφητῶν. Act. 28. 25. ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου. Heb. 1. 1. 2. λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις ἐλάλησεν ἡμῖν ἐν υἱῷ.

them,

Christs diuinity preaching in the daies of Noe.

them, which in truth is a speech very vncouth in the old testament, and no where attributed vnto the Godhead. wherefore I marvaile, why you should tel vs here of *Christs divinity preaching by the mouth of Noe to the old world*, & to that purpose quote that place of [s] *Genesis*, where there is no mentiō made of Noe, but only of God himselfe, whom Moses the man of God there introduceth speaking against the wickednesse of the *sonnes of God with the daughters of men*: that is (as all Interpreters doe expound it) *of the children of Seth with the posteritie of Caine*: namely, that their carnall sensualitie and dissolute life, now after his so long patience and expectation of their amendment, even forced him (as it were) to denounce by a secret kinde of commination, that he would withdraw the grace, assistance, and direction of his holy spirite from them. Which dreadful punishment the penitent Prophet [h] David when he had embrued both his heart and his hands in those blouds of murther and adultetie; so greatly feared, & therefore so instantly prayed, saying: *O Lord cast me not away from thy presence, neither take thy holy Spirit from mee*. *For the eternall* [i] *wisedome of God the father will not dwell in those whose bodies are subdued vnto sinne: neither can the holy spirite of discipline abide with them, but withdraweth himselfe from thoughts that are without vnderstanding*, as it is truely written in the booke of vvisedome. This I take to be the true and plaine meaning of that place; which yet is the only place throughout the Scriptures that is brought to countenance this your suborned Divinity-sermon. And with this sence doe agree the Vulgar [k] Interpreter, S. Ierome, the [l] *Septuaginta*, [m] Pagnine, the Chaldee [n] Paraphrast, and other of the most learned among the [o] Hebrewes. Furthermore, if this preaching were an Action of the God-head, then must we interpret πορευθεὶς, παρελθὼν, that is, *going* by *comming*, and so the meaning must bee this: *Christ went and preached to the spirits in Hell*: that is: *Christ came downe from Heaven, and preached vnto men living in the world, and yet not by himselfe, but by the mouth of Noe*. Which interpretation is not only cleane contrary to the signification

[s] Gen. 6. 3.

[h] Psal. 51. 11.

[i] Sap. 1. 4. 5.

[k] The vulgar & Ierom translate it, *non permanebit spiritus meus in homine*.

[l] Οὐ καλαμεῖται τὸ πνεῦμα μου.

[m] Non erit ut in vagina spiritus.

[n] Non permanebit, &c.

[o] R. Abraham & R. Solomon

of

Christs diuinity preaching in the daies of Noe.

of the Greek word, but also to the circumstaunce of the text it selfe. For it maketh this iourney to haue beene before Christs incarnation, which Saint Peter sayeth plainely, was made presently after his death and passion. And wheras you affirme, that *Christ vsed Noe thereto by his spirite vvhich spake by the Prophets*, you ignorantly contradict your selfe, and erroniously confound the distinct persons of the Trinitie. For a little before you said that by the *spirit* is meant the divinity of Christ, and here you say, that it was the same *spirite which spake by the Prophets*: and for proofe hereof you referre vs to that place of Peter, where hee speaketh manifestly of the *holy Ghost, which in them and by them prophesied of the afflictions of Christ, and his glory which should follow after thē*. Thus you crosse and contrary your selfe turning the humane soule of Christ, first into his Divinity, and then againe into the holy Ghost the third person in Trinity. Vpon these and such like absurdities (as it should seeme our late generall Surveyer of cōtroversies, looking somewhat more narrowly and precisely into the matter, and perceiving this speech: *(Christ in his Divinitie preached by the mouth of Noe)* to sound very harsh and vnplausible; thought it better to fordge a new figure, and by transposing the words to expound them thus: *Christ went in the Spirit and preached to the spirits, which had bin sometimes disobedient in the daies of Noe, &c.* that is (saith he) *Noe went in the spirit of Christ & preached, &c.* which what els is it, then wilfully to correct, or rather corrupt the text of the holy Scripture to set the Apostle to schoole, as not knowing to speake properly, & finally cleane to pervert, both the sentence & the sense of the holy Ghost? Wherby the indifferent reader may see, what turning and winding men are driven vnto, for the mainetenance of this expofition which your selfe so greatly admire, & some other sticke not to preferre before al other, *as the most plaine & simple, the best fitting with the place, & the fur. thest fro al violence to the text*. But now let vs come to the Auditors to whō it was preached. These you say: *were the wicked & disobediēt persōs to whō Noe preached, whē they were alive in the*

Sectiō the 8.

1. Pet 1. 11.

A.W. Synopsis Papismi p. 350. of the last edition.

Beza in his Annot. in 1. Pet. 3. 19.

To what Auditours Noe preached. In what place *Noes* Auditors were at the time of his supposed preaching vnto them.

old world. Which is so repugnāt to the whol drift of the place, as nothing more. For Peter saith that this preaching was to those, *that were in prison*, that is, *in hell*, as your self expoūd it: so that if this were true which you say; thē were those persons to whom he preached at that instant in the prison of hell. Noe, say you, they were not then, *but are now in hell, because they repented not then at the preaching of Noe.* But yet (say I) you must needs graunt, that they were at that time when he preached vnto them some-where. In what place thē were these your men-spirits, I pray you? For if they were living at that time, whē this Sermon was made vnto thē (as you say they were) then were they either in this world, and so not in hell; or else no where, & so neither men, nor spirits. For to distinguish the time of this preaching vnto them, from the time of their being in that place, which the Apostle heere calleth a prison, neither Scripture, nor reason will beare it, and therefore it is both false and absurde. Againe Peter calleth the Auditours * πνευματὰ, that is, *spirites*, which name if you seeke throughout all the Scriptures, you shal never finde where it is given, to men living in this world, & therefore that most learned Interpreter *Calvin*, (for with that title [t] *Beza*, no lesse dutifull on his parte, then deservedly on the others, every where honoureth him) iudged it so sencelesse and vnsavourie, that hee saith [u] plainely; *it is a nevve kinde of Synecdoche, and such as vvas never heard of*, confirming withall, that by *spirits*, the Apostle meaneth, *Soules, separated from their bodies*. Yea *Beza* also himselfe [x] graunteth, that to attribute this name of *Spirites* vnto living men, is *forced* and *violent*. VVherefore if yee admitte the Testimonies of these tvvo (against whom you can take no exception,) you can in no wise take the *spirites* heere mentioned, for those to vvhom Noe preached in the olde vvorlde. And though you shoulde excepte against them, yet the [y] Apostle himselfe will controul you; vvho in the nexte chapter following plainely teacheth, and telleth you that this Sermon was preached vnto the [z] *deade*, and not vhto the living. Which place (in my iudgement,)

may

*The Syrian texte hath כפשהא, that is, Soules

[t] Annot. in Act 2.24 & 17. 28. Ro. 11. 22. Gal. 3. 19. Phillip. 4. 3. Heb. 5. 7 & 11. 19. 1. Pet. 3. 19. &c.

[u] *Spirituū nomen vivis hominibus attribuere, certè nova & inaudita est Synecdoche teste Beza in hunc locum.* Calvin himselfe *in hunc locum: per spiritus inquit significat animas a corporibus seperatas, viuos enim homines, spiritus vocari, nusquam receptum est.*

[x] *Spirituum verò nomen diximus coactè pro viuis hominibus accipi.*

[y] 1. Pet. 4. 6.

[z] νεκροῖς.

vvhether Christ descended into Hell in soule, or no.

To what Auditours Noe preached.

may serve as a Commentarie to this in question. And so much the rather, for that according to the iudgment of all [a] Divines, the same thing is meante in both places. And for [b] *Calvin*, hee is resolute that Peter speaketh of those *vvhich were truelie and properly deade*; and *that the same thing heere spoken of, is there repeated againe*. Insomuch that he vtterly reiecteth this preaching in the daies of *Noe*, as a thinge altogither impertinent to the scope of the place, calling it in plaine words, *falsũ cõmentum*, that is, *a false deuised glosse*. I am not ignorant that diverse do otherwise expoũd that in the 4. cap. of *Evangelizing to the deade &c.* but their exposition is disproved by the very next [c] words going before, & theselves are forced to forsake the plaine letter of the texte, and to flie to Tropes, and Allegories. Which albeit in Philosophy they have their due place, And sometimes beawtifie and grace the speech; yet in Theologie vvhere the truth is bare and naked, and the texte facile and perspicuous inough of it selfe, they are many times superfluous, and do rather elude and obscure, then explane and illustrate the matter. This artificiall vanity (I meane of eluding the plaine texte by Tropes and Allegories) as it is to frequent with some in other Scriptures, so in those especiallie vvhich concerne Christes descension into hell. In the handling whereof nothing is more vsuall then straunge Commentes and figurative glosses, which curious men not resting content with the simplicity of the texte over gladly and greedily hunte after. For it is an infallible rule in the exposition of the holy Scripture, that where a literall construction will stande, the furtheste from the letter is commonly the worst. The thirde thing which I noted in this place was the time when this was done. You say that the *spirites* heere mẽtioned beeing the Auditours to vvhome this Sermon vvas preached, *vvere not then* (forsooth) but are nowe in Hell. And for proofe heereof you note in your margent, that the Greeke participle that is vnderstood ought to bee so translated, not *erant were*, as the Vulgar Latine hath. Wherein with

[a] *Athanas. Epist. ad Epictetum. Aug. Epist. 99. Oecumenius* & the Greeke Scholiastes on this place. *Erasmus, Bullinger, Marlorat, Aretius, vitus Theodorus*, & all other Interpreters generally on this place.

[b] *Petrus cap 4. in eundem sensũ repetit &c. quod cum Allegoriam non admittit, de mortuis proprie intelligi oportet in 1. Pet. 3. 9.*

[c] *1. Pet 4. v. 5.* Who shall giue an account to him, who is ready to iudge the quicke and the deade. ἑτοίμως.

What time this preaching was to the Spirits in prison.

your [d] Instructor and some [e] other, you speake too *Aristarchus like*, & very imperiously censure, not onely the Vulgar Latine Translator, & togither with him all the fathers of the Latin Church, which have ever read so; yea, & the fathers of the Greeke Church likewise which have ever expounded it so: but also al other the best interpreters of latter times: as *Erasmus, Castalian, Delanus*, the Divines of *Tigurum*, the Trãslators of the bibles set forth by *Stephanus &c.* which have so translated it, out of the Greeke, and *Guido Fabritius*, and *Immanuell Tremelius* [f] vvhich have in like manner translated it, by a verbe of the time past out of the *Syrian*; and finally all our Authorised Englishe, and the first Genevian translatours. All vvhich vvith one voice and consent reade, that *Christ vvent and preached to the Spirites vvhich vvere in prison*, as for the Greeke participle ὄυσι, vvhich you and others vvill needes have to bee vnderstoode in this place, thereby to inferre a present time: it vvill not yeelde that waight in the ballaunce of the Sanctuary, as it seemeth to doe in the skales of your imagination, which I proove by two reasons. The one is because, though this participle be of the present tense, yet doth it not alwaies necessarily importe the present time, but very oftẽ & vsually the time past, as may appeare by the vse thereof in diverse places, as where it is written: [g] *For Iesus was stepped aside out of the prease of the people, vvhich vvas in that place.* And again, in the same [h] Evãgelist, where speakĩg of Mary mourning for the death of Lazarus her brother, he saith: *The Iewes therfore which were with her in the house, cõforting her &c.* And in the next [i] cap. *The people that were with Iesus when he raised vp Lazarus from death, bare record.* And in the nexte [k] cap. following that: *when Christ had loved his that [were] in the world, he loved them vnto the end:* And in another place: [l] *Have yee not read, what David did when he was an hungred, & those that*

[d] A. Humes in his Reioinder to Hill p 100. in the margẽt nũber. 388. & par. 121. τοῖς ἐν φυλακῇ, should be translated: *that are in prison*, and must needs be vnderstood in the present time by vertue of the participle ὄυσι in that kind of phrase in Greeke.

[e] A. Willet in his Synopsis Papismi. pag. 351. The ex t is not that were in prison, but doth better be are this sense: that are in prison, For the participle heere to be supplied in the Greeke, ὄυσι, in the Latine, *existẽtibus*, is properly of the present tense, & signifieth, being; & cõmõ vse of speech will giue it rather to be vnderstood of the time prelẽt, thẽ of the time past. [l] *Detinebãtur inclusæ fuerũt.* [g] Ioh. 5. 13. ὁ γὰρ Ἰησοῦς ἐξένευσεν ὀχλοῦ ὄντος ἐν τῷ τοπῷ: *Jesus Enim euaseratè turba quæ erat in illo loco.* [h] Ioh. 11. 31. οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ: *quæ domi erãt cũ ea.* [i] Ioh. 12. 17. ὁ ὢν μετ' αὐτοῦ: *qui erat cum eo* [k] Ioh. 13. 1. τοὺς ἐν τῷ κοσμῷ, *sub* ὄντας: *qui erunt in mundo.* [l] Luk. 6. 3. καὶ οἱ μετ' αὐτοῦ ὄντες: *& qui cum eo erant.*

were

were with him &c. And to come a little neerer to the matter: we have examples of this participle in the very same case. As where Saint [m] Luke reporting that miraculous draught of fishes, saith: that *Peter & they that were with him beckened vnto their fellowes which were in the other shippe &c.* And againe in the same [n] Evāgelist, where speaking of that facte of David before mētioned, he saith, that *he entred into the house of God, & did eat, of the shew-bread & gave it to those that were with him.* But S. [o] *Marke* is *instar omniū*, who recording the same matter, expresseth the very same word ὄυσι, which you wold have here to be vnderstood. In al these places there is (as you may see) the same Greeke participle that you & others stād so much vpō. Which not only al other Interpreters, but evē *Beza* himselfe also trāslateth *were*, & not *are*, neither in truth can it be otherwise translated, if (as the propriety of the phrase requireth) you resolue the participle into the verbe. Wherfore although we shold admit that participle to be supplied in this place: yet it is cleere by the former examples, that this proveth not, that it ought heere to be trāslated *are*, & not *were*, as importing the time present. And if you & the rest would needs haue ὄυσι to be supplied here, you should have turned it *ad verbum, existentibus*, that is, *being or remaining in prison*, and so left it without either restraining or enlarging it; especially in a place cōtroversed, as this is. This had bin indifferēt dealing, but it liked you not. My other reasō is; for that the Greek participle which is here to be vnderstood, is not ὄυσι, but κατακεκλεισμένοις, as appeareth in most anciēt [p] Greeke copies, where it is plainly expressed in the text. Which being a participle of the time past, wil not admit this your trāslatiō of ẏ time presēt, but must of necessity be referred to ẏ time past, as you may see verified by your own interpreter hīself, who in the Gospel of S. [q] Ioh. hath so trāslated it. Moreover (which is worthy observatiō) he cōfesseth in his Annotatiōs on this very place of Peter, that in one Greeke Manuscript (by which I nothing doubt but he meaneth ẏ, ẅ he had frō ẏ Abby of Clarmōt which he dignifieth ẅ titles of greatest cōmēdatiō, cal-

What time this preaching was to the Spirites in prison.

[m] Luk. 5. 7. τοῖς ἐν τῷ ἑτέρῳ πλοίῳ: *sub.* ὄυσι: *qui erant in altero navigio.*

[n] Luke 6. 4. καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, *sub* ὄυσι: *& dederit etiam ijs, qui secum erant.*

[o] Mar. 2. 26. καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ ὄυσι: *& dederit etiam ijs qui secum erant, ipsissimo, Beza interprete*

[p] See *variæ lectiones Græcæ per Guliel-mum Canterū. collectæ, & in libellum cōcinnatæ, in apparatu Regio Biblico tom 8.*

[q] Pet 3. 19. Ioh. 20. 19: τῶν θύρων κεκλεισμένων: *cum fores essēt clausæ*

What time this preaching was to the spirits in prison.

calling it every where, *a booke of singular, noble, and venerable antiquitie, a most pure and sounde booke free from all corruptions, &c.* and which he [f] professeth to followe throughout all the second part of his last newe Testament, very often expressing it by name, though here he suppresse it,) he found it written thus: τοῖς ἐν φυλακῇ κατακλεισμένοις: that is, *to those (Spirits) vvhich vvere shut vp in prison.* This being so, (as most certaine it is) I much mervaile that he would first [t] expostulate the matter with al other Interpreters, why they should rather translate to those which *vvere*, then to those which are in prison; and afterward [u] supply the participle ὄυσι, contrary to that most Auncient reading; and therevpon conclude, *all those to bee deceived, vvhich not observing the same (participle) haue translated it by the time past.* The fourth and last thing which I said was to be considered in these wordes of Peter, was the place it selfe, where this Sermon was preached. This place the Scripture here calleth *a prison*, & your selfe expound it *hell*: vvherein touching the signification of the worde, you agree with the trueth; but in the circumstance of the place you vtterly disagree with your selfe, and overthrowe all your former building vpon *Noes preaching to the olde worlde.* For hereby first you make living men to bee dead spirites; and this world to be Hell; (because *Hell* is not the receptacle of the living but of the dead!,) whereas you said before that the hearers of this Sermon *were mē that were alive in Noes time.* Secondly, you shut vp thereby both your pretended preacher, and his Auditors, that is, Noe himselfe, and those to whom he preached, in the prison of hell. For where the Auditors were, there was the preacher also, but the Auditours were in Hell: *ergo* the preacher was there also. For you cannot separate them in place, whom the Apostle ioyneth in presence, nor distinguish the time of their being in this prison, from the time of this preaching vnto thē: vnlesse you deny the text it selfe, which saith plainely, that *Christ went and preached to the Spirites beeing or remaining in prison*: that is, *in hell*, as [x] your selfe expounde it. And that they were

[f] Rom.1.13.16 3.2.5.14.17. 1.Cor.10.28. Heb.5.7.&c.

[f] *In præfat. ad Lectorem.*

[t] *Ostendant quo iure interpretetur* τοῖς ἐν φυλακῇ; *ijs qui erant in carcere; potius quàm ijs qui sunt in carcere.*

[u] *Spiritibus qui sunt in carcere,* τοῖς ἐν φυλακῇ πνεύμασι *sub.* ὄυσι. *quod participiū proprie temporis est præsentis. quod non animadversum illos fefellit qui per præteritum imperfectū interpretati sunt:* τοῖς ὄυσι, *qui erant.*

[x] *Sect. 7.*

The pretended testimony of aduersaries

were in Hell at the time of this preaching vnto them, I thus demonstrate: They were [y] spirites, and therefore not [z] men liuing in this world: They were [*] Incredulous and therefore in hell. Thus you see how this your acception of the word *hell* in this place (though true in it selfe) vtterly disprooveth your exposition of Christs diuinity preaching by the mouth of Noe, &c. But this Nemesis still pursueth falshoode, that howsoeuer it may seeme at the first with some color of truth to fight against the trueth: yet in the ende it foyleth both it selfe, and the mainetayners thereof. It woulde much better haue sadged with your fiction of preaching in the dayes of Noe, to haue taken this *prison* here for the *world*; being indeed a fitter place to bee called the prison of liuing men, then of deade Ghostes, for so you might haue caryed it with more shew of probability, expoūding the whole verse in this wise: *Christ went and preached to the spirites beeing in prison*: that is, *Noe went and preached to wicked men beeing in the vvorlde*. But I wil prosecute no further the grosse consequents of this exposition grounded vpon Noes preaching to the old worlde; resting in hope, that where the loue of verity cannot drawe you, the very loathsomnes of absurdity will driue you to renounce it. Now therefore me thinks I may truely inferre vpon these former reasons, and firmely conclude against you, that by the word *spirit* in this place of Peter, is not meant the Diuinity and Godhead, but the humane soule and spirit of Christ our Saviour, in which after his blessed death and passion, and not before, hee went and preached vnto the spirites that were in hell. Yet all this notwithstanding, you proceede as if you had not only the Authority of Peter, but also the Testimonye of your adversaries clearelye on your side, vvhich you woulde seeme to prooue *a fortiori*, thus:

[y] 1. Pet. 3. 19. πνεύμασι.
[z] Luke 24. 39.
[*] 1. Pet. 3. 20. ἀπειθήσασι. Revel. 21. 7.

9 AND this is so clearely the sense of that place, that the greatest stickers on the adverse opinion, are forced to yeeld vnto it. As namely, [a] *Thomas* of *Aquine*, who reiecting

[a] Summa parte. 3. 9. 52. Art. 2.

De-

[h] De orthodoxa fide. lib. 3. ca 29. [i] Ep. 99. ad Euodium.

[h] Damascen, that Christ as he preached in earth so in hell too; affirmeth that Saint [i] Augustine expoundeth it better of the operation of Christs diuinitie and Godhead, who exercised himselfe from the beginning of the world. Neither only Thomas, but also the ordinarie [k] Glosse and Lyranus, yea, [l] Andradius too, whose ingenuitie deserueth farther praise therein then the rest, because hee declareth withall, that the Authour of these wordes: *thou wilte not leane my soule in hell*: meant no soules descension into Hell thereby, but the death of Christ, and his conquest of death.

[k] In 1. Pet. 3. [l] Defens. fidei Tridens. lib. 20.

9. IT is a great signe that you are very destitute of friends when you are driven to flie for succour to your professed enemies: and that you are ill provided, and your tooles worne out when you must goe downe to the Philistines to sharpen them. But I must tell you here, that you mis-report your first Authour: who in that [m] place quoted by you, reiecteth not *Damascens* opinion (as you say) but only sayeth: that *Augustinus melius exponit, &c. Augustine expoundeth it better of the operation of the godhead wherein Christ exercised himselfe, &c.* For it is not all one absolutely to reiect an opinion or exposition, and to preferre another before it. And therefore in saying that Augustine expoundeth it better then Damascen, hee denyeth not Damascens exposition to bee good, much lesse reiecteth it as ill: but only preferreth Augustines before it, as being (in his opinion) the better. So that in arguing thus: *Thomas preferreth Augustine before Damascen in the exposition of this place of Peter*, ergo *hee reiecteth Damascen*: you commit your ordinary fault, that is, a [n] fallacy. As for Thomas his owne opinion herein, he maketh indeed two regions of hell, the one of the damned, the other of the iust (wherein also you seeme to be a *Thomist* your selfe in the first Testimony) & so concludeth two kindes of Christs descension

[m] Sum. Theolog. part. 3. q. 52. art. 1. & 2.

[n] A dicto secundum quid ad simpliciter.

The opinion of Thomas Aquinas touching Damascen & Austen.

cension into Hell, and his there-being. For that he descended into both, and was in both (albeit after a diverse manner) namely, in hell of the iust, according to his substauntiall presence: but in the hell of the damned, according to the powerfull effect which hee wrought there, which vvas the condemnation of their incredulity and malice) he maketh no question. But whereas [1] *Damascen* taketh the preaching here mentioned to haue been Christs manifesting of himselfe too those incredulous spirits: he liketh better of Austen who taketh it for that operation of his godhead which he exercised from the beginning. For touching this place of Peter, Thomas vnderstandeth it of the damned only (wherin he soundly agreeth with the truth of the Scripture;) but *Damascen* seemeth to vnderstand it, both of the damned & the iust, and that Christ manifested his Diuinity to both; which Thomas calleth the light of eternal glory conferred not vpon the wicked, but vpon the godly only, detained in *Limbo* as he supposed. This is the summe of Aquines dispute vpon these words of Peter. Now for that exposition of Augustine, whervnto I see some learned mē addicted: it is no part of my professiō to censure it. Yet because you stand so much vpon it, thus much I must say: that though this expositiō were deliuered by him as his resolute opiniō; it were not sufficient to oversway the consenting iudgment of all other the Ancient fathers, which do otherwise expoūd this Scripture. But whosoever will without partiality & preiudice read S. Austen in that place, & ponder the circumstances thereof in equal ballance, shall finde that his whole discourse touching this matter, is nothing els, but a deliberatiue consultation & inquisition of the truth; & his opinion herein a probable cōiecture only, wherevnto he enclyned; not a peremptory conclusion wheron he resolved. For in the very beginning of that his Epistle to [2] *Euodius*, thus he writeth: *Quæstio quam mihi proposuiste ex epistola Apostoli Petri, &c: The question vvhich you haue propounded vnto me out of the Epistle of the Apostle Peter, is wont (as I thinke it is not vnknowne vnto you) to trouble vs exceedingly: how*

[1] *Lib 3. ca. 29. de orthodoxa fide.*

[2] *Epist. 99.*

The opinion of Thomas Aquinas touching Damas. eos & Austen

how these words are to bee taken as spoken of hell. I replie therefore againe the same Question vnto you, that either your selfe (if you can) or any other whom you finde that is able, may take away or ende my doubtfulnes therein. And if I can my selfe, when God shall give it & enable mee to impart it with you, I will not defraude your loue. And so hee proceedeth proposing his doubtes and reasons, after which hee saith thus: *Cur ergò Petrus tantum eos commemorare voluerit &c. VVhy therefore Peter shoulde onely mention those, to whom being shut vp in prison, the Gospell vvas preached, vvhich vvere incredulous in the daies of Noe, you see howe full of darkenesse it is, and vvhat the reasons are that I dare not affirme for certaine any thing heerein.* And againe a little after: *In illa vero quam proposuisti de verbis Petri Apostoli quaestione &c: In that question vvhich you have propounded touching the vvordes of Peter the Apostle, because you see plainely those thinges vvhich move mee, besides other, which perhappes if they vvere diligently sifted might move mee also, either let vs examine them betweene our selves in vveighing and considering them: or else in asking the opinion of others vvhome it is meete, and if vvee can &c.* After all this followe these his vvordes vvhich are commonly alledged: *Considera tamen ne forte &c: Yet consider (saith hee) least happily all that vvhich Peter speaketh of the spirites shut vp in prison, vvhich beleeved not in the daies of Noe, pertaine nothing at all to them in Hell, but rather to those times, vvhich Peter compareth vvith ours.* By these vvoordes it is cleare, that Augustine determineth no certeintie touching this matter, but leaveth it as doubtfull to the consideration and iudgement of others. VVould GOD there were that modestie and humilitie in vs, vvhich vvas in that holy Father; vvho not only heere confesseth his ignorance in the right vnderstanding of this place (beeing in truth in the iudgement of all Divines, most obscure and intricate:) but at other times also, in many places, as namely in that, [b] vvhere speaking of the like doubtfull pointe, after hee hath delivered his opinion therein, verie godly and soberly adviseth his Auditours and readers in these vvordes: *Ergo fratres, sive illud,*

[b] Aug. in Psa. 85.

whether Christ descended into Hell in soule, or no.

S. Augustines opinio touching the place of Peter.

lud, sive istud sit &c: Therefore brethren, whether it bee so, or so beere take mee as a searcher of the wordes of GOD, and not as a rashe affirmer. And touching this verie exposition which you urge so much, hee wholie dissenteth from you in one mayne poynte, that is, in the signification of the worde *prison*, which hee taketh not for Hell, as you doe, but for *the mortall bodie and darkesome ignorance* wherein those incredulous persons, in Noes time were shutte vp as in a *prison*. So that you cannot iustlie challenge Augustine for youres in this exposition, nor truely alledge him as fully agreeing with you in this place of Peter. Neither is the same father any white more resolute touching the other place afterward in the nexte [e] Chapter, onely he saith thus: *Quod Petrus dicit propter hoc & mortuis evangelizatum &c: That which Peter saith, to this purpose also it was evangelized to the deade &c: is not necessarilie to bee understood of hell. For it may bee that hee calleth those deade unbelievers, that is, deade in soule, of whom it is* [d] *saide: Let the deade burie their dead.* Thus you see how doubtful & uncertē he is touching the whole matter. *It is not necessary to be understood of hel: It may be takē otherwise.* But howsoever it pleaseth you to take him as an affirmer, where he is but a searcher: & as certeinely defining that, which he doth but doubtfully discusse: yet most certen it is, that for the descension of Christ into hell, (which he groūdeth vpon that very prophecy of David impugned by you, & Peters expositiō of the same recorded in the *Actes*,) he is so plaine & resolute, that he sendeth him away branded with the infamous marke of *an Infidell*, whosoever demeth it, evē in that very [e] place quoted by you Next after *Thomas of Aquine*, the text not serving your turne, you flee to the Glosse to corrupt the text withal: which yet for all that furthereth your cause nothing at al. For your Ordinary Glosser (whosoever he was) quit forsaketh the literal sense of the words, & fals to Allegorizing. Which is nothing els but *obscurū per obscurius illustrare*, to adde more obscurity to darknes, & so vtterly to extinguish the light. As for *Lyranus*, whō

[e] 1. Pet. 4. 6.

[d] Matth. 8. 22.

[e] Pp 99. ad Euod.

S. Augustines opiniō touching the place of Peter.

you alleadge as agreeing with him, he harpeth vpon another string, whose sound if (you iudge rightly of his musicke) altogither discordeth frō your cōsort, as appeareth by his own words in the same place a litle after, where he writeth thus: *Isto modo exponit Glossa, &c. Thus* (saith he) *the Glosse & Schoole, doctors dicō mōly expoūd this passage or parcel of Scripture. But because this expositiō taketh the word* prisō *mystically, for the custome of sin; therefore it may be said otherwise (yet without preiudice) that prisō is takē here for the brim of hel, in which the old fathers were detained, expoūding it after this māner:* (in which spirit cōming to those in prison, he preached) *that is, to the end he might offer vp moe to God the father, he descēded in soule to those that were detained in Limbo, his body lying in the Sepulcher.* Thus your Lyranus: Who albeit according to the errour of his time, he interprete this *prison* of *Limbus patrū*: yet in the rest he is flat against you affirming (as you heare) that Christ descended in soule after his death & burial. Now then to come to your last Author *Andradius*: it had been much better for you to haue silenced his name. For you haue both misscited him, & misreported him. First you quote the 20. book of his defence of the *Tridētine* faith, whereas he wrote but fiue in all. Which if you took it not at second or third hand, (wherein yet you are not altogither excusable) was a fowle oversight; and the rather, for that you cite neither leafe, sectiō, nor subiect of his book; vvhich might haue lessened your errour in the one, and eased my labour in the other. Againe, a sharpe *Censor* might thinke (considering your place and profession) that you did it to the ende that the Readers might either as negligently passe it over as your selfe (a fault to frequent with many;) or els not so lightly trace you by your footing. For the [s] place where he speaketh of this matter, is in his second booke, the subiect wherof is, the Authority of holy Scriptures & traditions, where he favoreth somwhat (I graunt) that doubtfull exposition of Augustine (whereof I haue spoken before) but yet followeth it not so precisely as you woulde perswade vs he doth. For thus he writeth: *Ego verò quæ rem diligētissimè quæ-*

Lyra in 1. Pet. 3. superilla verba: [Saluæ factæ sunt per aquam]

[s] *Andrad. lib. 2. defens. fid. Trid. fol. 172. sect. 43*

rens

Andradius opinion touching that place of Peter.

sum ingeniola mea imbecillitas tulit, expendi, &c. And for mine own part, having according to my slender capacity very diligently weighed and considered this matter, I doe partely agree with Augustine herein, and partly disagree from him: I agree with him in that hee saith: those wordes of Peter pertaine not vnto hell; but rather vnto those times, wherein those lived that dispised the preceptes and instructions of Noe, whose times he saith Peter compareth with ours; to give vs to vnderstande, that those, which nowe beleeue not the Gospell, doe well resemble them which at that time beleeved not, when the Arke was in building. But in this I cannot agree with Augustine, that by prison hee vnderstandeth the darkenesse of ignorance. His reason followeth immediately. *Neque enim video quomodo viri mortalitatis vinculis impediti, &c. For I see not* (sayeth hee) *howe living men clogged with the bandes of mortalitie, and compassed aboute with the palpable darkenesse of errours, can bee called* Spirites, *vnto which Peter sayeth heare, that Christ preached.* By which wordes it is most manifest, that though hee agree with Saint Augustine in applying Peters wordes to the daies of Noe, and comparing the vnbeleevers then, with the vnbeleevers nowe: yet touching the *Spirites* vnto which Christ preached, and the place wherein they were detayned (which are two maine pointes of the Question betweene vs), hee wholy disagreeth both from Augustine and your selfe. Now for those wordes of *David: Thou wilte not leave my soule in hell*: [i] hee denyeth not the soules descention into Hell to bee meant thereby, as you beare vs in hande: but onelye toucheth them (as it were) *obiter*, vpon occasion of those wordes of Peter in the [k] *Actes*, of *the lookinge of the sorrowes of death*. Where hee thinketh (and that truelye) the olde Greeke Copies in former times in stede of *θανάτου* (which is nowe in the vulgar Greeke) read *ἅδου*; because not only all the olde Latine bookes, But Sainte Augustine also, who expoundeth these wordes in many places, readeth alwaies the sorrowes of *hell*, and not of *death*. By reason of this varietye of readinge, *ANDRADIUS* seeketh

Prison, what it signifieth, 1. Pet. 3. 19. in that exposition of Augustine which they vrge so much.

[i] *Andrad. vbi supra fol.* 174. *fol.* 45.

[k] Act. 2. 24.

Andradius opinion touching the place of David.

to reconcile the Greeke with the Latine, by the signification of the Hebrew word sometimes taken (as hee saith) for death and the graue, to which purpose he vseth these words *howbeit* (saieth hee) *there will bee no disagreement betweene the Greeke and the Latine, if we take* Infernum *in this place for* death and the graue *according to the manner of the Hebrew phrase, as in the fifteene Psalme, which Peter alleadgeth presently after:* because thou hast not left my soule in hell. *For disputing of the resurrection of Christ, hee proueth by manie and most euident places of Dauid, that Christ suffered death for mankinde, but yet in such sorte, that hee could not bee ouercome of death, or lie long amonge the deade:* This is all that hee sayeth touching those vvordes of David, vvhereof can bee gathered no resolution, or reason at all against Christes Soule-descente into Hell: but only a reconcilement of the diuersity betweene the Greeke and the Latine in that place, vvhich may plainlye appeare by his ovvne vvordes in the verye nexte page followving vvhere hee sayeth thus: [b] *Si verò illorum nobis magis sententia arrideat, &c.* *But if* (sayeth hee) *vvee vvill like better of their opinion, vvho thinke that the vvorde* Infernum *is not to bee taken for the* Graue, *but for that place vvherein the vvicked suffer eternall punishmentes for their sinnes: truelye mee thinkes, it yeeldeth a sense and construction most honourable vnto Christ, and most comfortable vnto vs.* Heere yousee, *Andradius* relyeth not vpon that former acception of the Hebrew worde, but rather refuseth it for such, as neither giveth that honour vnto Christ, nor that comforte vnto vs, vvhich the other doeth. And vvhosoeuer will censure him vvith indifferencie, shall easilie finde, that the point wherein hee erreth, is handled only ἀντιγονιστικῶς, and by vvay of contention against *Chemnitius*, for mainetenaunce of traditions, vvhereof hee maketh the *Descension into hell* to bee one, and so consequently not expresselye taught in Scripture. And this appeareth throughout that his second book, vvherein hee stoutly fighteth for defence of vnwritten Verities. VVherefore in that you so highlye extoll his ingenuity

[b] Andrad. loco citato. fol. 175 Sect. 46.

Andradius opinion touching the place of David.

nuite heerein; you doe but debase your selfe and discover your ovvne partiality. But whatsoever hee, or any of the rest say it makes nothing against the trueth of Christes descension into Hell in soule, vvhich is heere most plainelye taught and testified by the Apostle. Yet because you oppose against it, the testimonie of these fowre whom you call *the greatest stickers on the adverse opinion*, as if the chiefe defenders of this Article of our faith were onelye some Popish writers, and patrones of Purgatorie, *Lymbus patrum, &c.* Yea, and those of the basest sorte (for such you accounte them whom you heere produce) whereby you deceiue the simple and credulous, disgrace all famous Interpreters, discredite the trueth of God, and finallye dishonour the vvhole Church: I vvill oppose against you and them the testimonie of [l] *Clemens*, [m] *Athanasius*, [n] *Epiphanius*, [o] *Cyrillus*, [p] *Hilarius*, [q] *Ambrosius*, [r] *Ruffinus*, [s] *Didimus*, [t] *Oecumenius*, [u] *Damascenus*; and of later writers, [x] *Erasmus*, [y] *Bullingerus*, [z] *Calvinus*, [a] *Marlorotus*, [b] *Aretius*, [c] *Vitus Theodorus*; and togither with these the definition of those reverende Fathers of our Church assembled in [d] Synod in King Edwards time: all vvhich with one consent haue interpreted these wordes of Peter, of Christes descension into Hell. Now therefore to conclude this place (whereon I haue stood the longer because it is a place of greatest difficulty) I will adde one reason more, and so come to the thirde testimony. My reason is deduced from the coherence of precedentes vvith consequents: a thing which in the holy Scriptures (penned by the Spirite of trueth, order, and vniformitye) is of speciall importaunce and observation, and freeth the texte from manye forced interpretations, as in the place of Peter it is most evident. For if in the nineteenth verse you

[l] *Lib. 6. Stromat. ante medium.*
[m] *Ep. ad Epict. item lib. de Incarnat. qui incipit: Mos pij hominis.*
[n] *Heres. 77.*
[o] *De recta fide ad Theodosium, circa medium, item lib. 12. in Ioan. cap. 36.*
[p] *In Psal. 118. in illud:* [Defecêrunt oculi mei in eloquium tuum.]
[q] *In cap. 10. ad Rom.*
[r] *In exposit. symbol.*

[s] *In Comment. in hunc locum.* [t] *Super hunc locum.* [u] *De fide orthodoxa. lib 3. cap. 29.* [x] *In hunc locum.* [y] *In hunc locum.* [z] *In hunc locum.* [a] *In hunc locum.* [b] *In hunc locum.* [c] *In hunc locum.* [d] *Anno. 1552. Art. 3.* in these words: *Quemadmodum Christus pro nobis mortuus est & sepultus: ita etiam credendus est ad inferos descendisse. Nam corpus vsq; ad resurrectionem in Sepulchro iacuit Spiritus ab illo emissus cum spiritibus qui in carcere, sive in Inferno detinebantur, fuit, illisq; praedicavit, quemadmodum testatur Petri locus.*

place

The wordes *Soule & Spirite* in Dauid and Peter denyed by old Hereticke to signifie the human soule of Christ

place the descension of Christ into Hell, being the sequele of his passion mentioned in the 18. verse before: as in likemāner his Ascensiō into Heaven, is placed afterward in the 22. verse, being the sequele of his Resurrection expressed in the 21. verse before: you haue as it were a golden chaine of 4. lincks very aptly & artificially framed and compact of those 4. most gracious and glorious works of our Saviour Christ, that is to say: his Passion, Descension, Resurrection, and Ascension. But if you knappe a sunder the seconde linke, and soulder vnto it a Sermon preached in the daies of Noe, you counterfaite that vvhich vvas currante, disorder the Apostles methode[1], and dissolue the connexion of his vvhole discourse. If all this will not serue to satisfie you here in, I must in Christian Charity and duty admonish you, that to deny the vvorde *Spirite* in this place of Peter, as also the word *Soule* in the prophecie of David to signifie the humane soule of Christ, iustifieth (in that respect) those wicked Heretickes which denyed Christ to haue a humane soule, and consequently condemneth those godly Catholickes, which by these testimonies of holy Scripture conuicted them. For if you will vouchsafe to looke backe a litle into those happy times of the Church, wherein [a] *Athanasius*, [b] *Epiphanius*, [c] *Fulgentius*, [d] *Cassiodorus*, [e] *Theodoretus*, and [f] *Cyrillus Alexandrinus* flourished; you shall finde that those learned and reverende Fathers encountring with the Arrians, Dimærits, Eunomians, Apollinarists, and Lucianists, foyled and confounded them even by that [g] two-edged sworde drawne out of these places: proving hereby, that the Spirit of Christ was among the spirites in hell, and his soule separated from his body, amonge the soules there separated their bodyes. How faire this may prevaile vvith you, vvho vtterly deny any such to bee meant or signified in these places, I knovve not: but (mee thinkes) it shoulde bee a good caveat for men professing greatest zeale and purity in religion; to take heede howe they goe aboute by nevve deuises and inventions to Cassiure those *triaries moltes*, and Ancient Defenders of the faith,

[a] *Ep ad Epictetum.*
[b] *Heres. 77. & in Anchorato.*
[c] *Lib. 1. & 3. ad Thrasimundum.*
[d] In Psal. 15.
[e] In Psal. 15.
[f] *Lib. de recta fide ad Theodosium.*
[g] Revel. 1. 16.

faith, and to disfurnish them of their sacred armour and weapons, wherewith they foughte for the honour of their Chiefetaine Christ, against the desperate enemies and Rebels of his Church. And thus much for the defence of the second testimony.

The wordes Soule, & Spirit in Dauid & Peter denied by Old Hereticks to signifie the humane soule of Christ.

10 THe last of the Testimonies hath the leaste force, both in shewe & substance. For in affirming that CHRIST who ascended, had first also descended into the "lower parts of the earth, it commendeth his only humbling of himselfe, in taking our flesh vpon him. Wherein for the greater amplification of his goodnes, the partes of the worlde that he came downe into, are called the "lower partes of the earth, as the Antithesis sheweth of "Ascending vp on high farre aboue all 'heauens. Wherefore it prooueth not the descension of his soule from the higher partes of the earth into Hell, but the debasing of his God-head from the higher partes of the Heauens vnto the Earth.

"Or lowest, as some translate it. But word for word in the Greeke it is, lower.
"Ephes. 4. 9.
"Ephes. 4. 8.
'Ephes. 4. 10.

10 THe third and last Testimony of holy Scripture proving the Soule-descent of Christ into hell, is in the Epistle of S. Paule to the Ephesians wherin it is writen thus: *Wherefore hee saieth ascending vp on high, hee lead captivity captiue, and gaue giftes vnto men. Nowe that hee ascended, what is it, but that hee descended before into the lowest partes of the earth?* This testimonie you haue heere very disorderly placed the last, seeing of righte it challendged the seconde place. And as you place it, so you handle it; but I must take it as you deliver it, both touching the methode and the matter it selfe. Wherein also in steede of the substaunce of Divinitye, you giue vs the shaddowe of humanitye. For as in the first 'Testimonye, you had no-

Epes. 4. 8. 9.

'Psal. 16. 10.

 Christ

The wordes Soule & Spirit in David & Peter denied by olde Hereticks to signifie the humane soule of Christ.

shifte of the texte, speaking evidently of the soule of Christ but a *Synecdoche* (which figure you foist in more then once in the second Testimonie allo:) so heere againe in this last testimony you have nothing whereby to exclude the descension of Christ into the lowest partes of the earth, that is, into Hell, but the same verball conceipte onely. For the Apostle speaketh not heere of Christes comming downe out of heaven into the world, but of his going downe out of the world into Hell, as it may be prooved by many reasons. First all the best late Interpreters, *Erasmus*, *Castalion*, *Delanus*, the Divines of *Tigurum*, the translators of the bibles set forth by *Stephanus*, *Vatablus*, and *Beza* himselfe translate the words: *descendit ad infimas partes terræ*, VVhich the English *Geneua* Bibles following, turne accordingly: *hee descended into the lowest partes of the earth*. And this translation the proprietie of the Greeke phrase requireth; being indeed an Hebraisme, which signifieth the place appointed for the damned; as you may see in diverse [m] places of the old Testament, vvhere in the Hebrew tongue it is called: [*] תחתיות ארץ. which the Greekes imitating the Hebrewes (as they doe in many other things,) expresse by the same phrase, as appeareth not onely heere, but in other [n] places also. Neither doth the word κατώτερα, which you note in your margent & ¶ some other vrge so much because it is the comparative degree, further your errour heerein any whit at all. For in another place where the same phrase is vsed in the Hebrew, the *Septuaginta* translate it: εἰς τὰ κατώτατα τῆς γῆς expressing that by the superlative, which the Apostle heere delivereth by the comparatiue. And therefore the olde Latine Interpreter translateth it in both [o] places alike by the comparative. Now that by this phrase they meane the lowest parts of the earth, and so consequently Hell, is plainly proved by their translation of the same Hebrewe phrase in diverse other places, namely in the prophecie of [p] *Ezechiell*, vvhere they turne it: εἰς γῆς Ἅιδου, that is, *into the bottome of the earth*. VVhich Saint [q] Ierome interpreteth: *In profundum Inferni*, that

[m] *Psal* 63 9. Ezech 31. 14. 16. 18 & cap. 32. 18. 24.
[*] Thachtijoth Arets.
[n] *Oratio Manassis. vers.* 12. *Eccle.* 24. 38. *Psal.* 63 9.
¶ A. W in his Synopsis Papismi p. 1056.
[o] Psal: 63. 9. *in Inferiora terræ.* Ephes. 4. 9 *in Inferiores partes terræ*
[p] Ezech: 31. 14: 16. 18. & c: 32: 24:
[q] In Coment. ac. 32. Ezech.

vvhether Christ descended into Hell in soule, or no.

that is: *into the depth of Hell*. And in the last place [r] there, where the *Geneva* Bibles read: *are gone dovvne into the nether partes of the earth*, our Authorized translations have: *are gone downe vnder the earth*. For to vse the comparative for the superlative, is a phrase and forme of speech verie vsual among the Grecians especially, the Attickes, whose Dialect is most pure and elegant. Examples whereof you may see in [s] *Budaeus* out of *Synesius*, and *Chion*, [t] *Lucian*, [u] *Euripides*, and other Classicall writers. Neither is this manner of speaking vsed by prophane Authors onely; but also by the sacred writers, and pen-men of the holy Ghost, the Evangelistes and Apostles themselves, as by [x] Saint Matthew, who speaking of *Iohn Baptist*, saith: *he that is least in the kingdome of heaven, is greater then he*. Where in the Greek it is word for word, *lesser*. And againe, [y] *he that is greatest among you, shall be your servant*. In the Greeke it is word for word *greater*. And by S. [z] Marke. *Mustard seed when it is sowne is the least of all seedes, but when it is growne vp, it is the greatest*. In the Greeke, it is word for word: *lesser*, and *greater*. And in another [a] place: *by the waie they had reasoned among themselues who was the chiefest* or *greatest among them*. In the Greeke it is word for word *chiefer*, or *greater*. So in like manner the same words *greatest* and *least*, are vsed by S[t]. [b] *Luke* wheras in the Greek they are word for word *greater* and *lesser*. S[t]. *Paule* also vseth the same phrase of speech: *now abideth faith, hope, and charity, but the chiefest of these is charity*. Where in the Greeke it is word for word: *chiefer*. And in another place: [c] [d] *If in this life onely vvee have our hope in Christ Iesu, then are we, of al men most miserable*. In the Greeke it is word for word, *more miserable*. Thus also speaketh S[t]. [e] Peter

He descended into the lowest partes of the earth, Ephes: 4: what it meaneth.

[r] Ezech: 32: 24

[s] *Comment. pag.* 547. μάκρω παντῶν βαρύτερος, ι, βαρύτατος: *longè omniũ grauissimus.* σπεύσιππος δὲ χαριέστερος ὤν, ι, χαριέστατος *Speusippus verò gratiosissimus.*

[t] *Dialog. de iudicio Deorum?* οἵδε διαγνῶναι τὴν καλλίονα, ι, τὴν καλλίστην: *Scit dignoscere quæ sit pulcherima.*

[u] *Apud Planud. in vita* ΑΕ*sopi.* θηρῶν ἁπάντων, ἀγριωτέρα κακὴ γυνὴ, ι, ἀγριωτάτη; *mulier mala, omniũ ferarũ truculẽtissima.* [x] *Mat:* 11. 11. ὁ δὲ μικρότερος, ι. μικρότατος. [y] *Matth.* 23. 11. ὁ δὲ μείζων, ι, μέγιστος. [z] *Mar.* 4. 31. 32. μικρότερος: μείζων, ι, μικρότατος, μέγιστος. [a] *Mar.* 9: 34. τὶς μείζων, ι, τὶς μέγιστος. [b] *Luk.* 7. 28. μικρότερος, ι, μικρότατος. *& cap.* 22. 26. ὁ μείζων: ὁ νεωτερος, ι, ὁ μέγιστος. ὁ νεώτατος. [c] 1. *Cor.* 13. 13. μείζων, ι. μεγίστη. [d] 1. *Cor* 15. 19. ἐλεεινότεροι, ι, ἐλεεινότατοι. [e] 2. *Pet.* 1. 19. ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ι, βεβαιότατον.

He descended into the lowest partes of the earth, what it meaneth.

The third testimonie of holy Scripture.

We haue a most sure *testimonie or word of the Prophets which you doe well in that you attende to it, as a light shining in darkenesse, &c.* VVhere in the Greeke it is word for word, *surer*. In all these examples, al Interpreters both Latine and English, translate the vvordes by the superlatiue degree, vvhereas in the Greeke they are the comparatiue. And so likewise in this place the comparatiue degree in vvorde, importeth the superlatiue in sense, and the wordes are to bee interpreted thus; εἰς τὰ κατώτερα μερῆ τῆς γῆς, i. κατώτατα, according to the proprietie and vse of the Greeke phrase, which in trueth is nothing else but a *periphrasis* of hell, into vvhich the Apostle heere plainely affirmeth, that Christ our Saviour as a victorious Conquerour personally descended. And this doeth much more amplifie and set foorth his goodnesse towardes mankinde, then his only comming downe into the vvorld; for so much as the more vile & loathsome the dungeon is, the greater is the loue of that prince, who to enfranchise and set at liberty his captiues there enthralled, disdayneth not to enter into it, in his owne person. If therefore it was an amplification of the gracious favour of God (as most certaine it was,) who being King[1] of Kings, and Lorde of Lordes, vouchsafed to descende from his throne of heaven vnto the earth beeing his footestoole; then must it needes bee a farre greater manifestation and magnification thereof, to descend from his foote-stoole to hell it selfe. The former of these descensions you are content to enlardge and and dignifie, but you are disposed to restraine and vilifie the latter, nay vtterlye to denye and reiect it. VVhich is to admit the beginning, but not the ende of the eternall ordinance and will of God; which was the performance of all thinges pertaining to our redemption and salvation; among which his descending into Hell was one. For many & manifold were the behestes and businesses which our Saviour Christ was to performe and consummate, betweene his comming downe from heaven, and his ascending vp thi-

1. Tim. 6. 15. Revel. 17. 14.

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ther againe: whereof wee may omitte none at all, because they did all necessarilie concurre and effectually cooperate in the accomplishment of our salvation, for the possession of that inheritance vvhich thereby hee purchased for vs. Secondly, seeing there is heere a plaine exposition of the personall motions of [s] *Ascending* and *Descending*, which you may see also observed in other places of holy [h] Scripture; so likevvise there must bee a manifest Antithesis, of the locall places wherevnto these motions tended. Which cannot bee of heaven and earth, as beeing not directlie opposite one to the other, but of heaven and hell, vvhich are places of most proper and naturall contrariety, and therefore verie often founde in the holy [i] Scriptures sette oppositе one against the other. Nowe for CHRISTS humbling and debasing of himselfe, it is principally and and purposely described vnto vs by the same [k] Apostle in another place, vvhere hee saith: *that* CHRIST *tooke vppon him the shape of a servaunt beeing made man, and humbled himselfe to the death, even the death of the Crosse &c.* In vvhich vvordes hee referreth CHRISTS humbling of himselfe to his Incarnation and passion. Humility was (no doubte) the hand-maid of all his workes, because in truth all that hee did and suffered, vvere humiliations, that is, actions and passions of humility: But yet vvee must distinguish the Attendaunt from the mistresse, that is, the quality from the Action it selfe. His descending from heaven vnto earth, vvas questionlesse, an Action of Exceeding humility; But such was also his Incarnation, his Nativity, his Circumcision, his Passion, his Death and his Buriall. VVill you therefore inferre heere vppon, that all these commend nothing else vnto vs but the humbling and debasing of himselfe? Not only religion, but even reason it selfe will aunswere; Noe. VVell, then let this his descending into the lowest partes of the earth signifie likevvise somevvhat else then the debasing of himselfe. The deniall

He descended into the lowest partes of the earth, what it meaneth.

[s] Ephes 4 10. ἀνάβω, κατάβω.

[h] Psal. 139.7. ἐαν ἀναβω, ἐαν καταβω. Prov. 30 3. ἀνάβω, κατάβω. Rom. 10. 6.7. ἀναβήσεται, καταβήσεται.

[i] Ioh. 11.8. Psal 139.7. Amos. 9 2. Isai 14.13.15 Matth 11.23. Luk. 10:15.

[k] Phil. 2.7.8.

ehumbling d debasing Christ.

Ephes.4.8. whereof is flatly repugnaunte to the tenour of the Scripture, and the circumstaunce of the place. VVhich is manifest by that his *ascendinge vp on high, and leading captivitye captive*, vvhereof the Apostle maketh *his descending dovvne belovve*, the precedent and preparatiue; alluding to the

b Psal.68.18. place of that b Psalme, where it is literally spoken of King David himselfe, to whom God gaue victory and triumph over all his enemies: but prophetically meant of Christ our Saviour, of whom David was a type and figure. For to ascende in glorious triumph, and to carry away captiues, doth alwaies presuppose an honourable victorie and conquest over enemies: which was not obtained and effected by his comming downe from heaven, nor yet by his Incarnation, Nativity, &c. but by his passion on the Crosse, and his descēsion into hel. So that to speak properly, *this descension into the lowest parts of the earth*, being a triumphing action, & an actual triumph over Sathan and the powers of darknes, & consequently the first step to his Ascensiō (which was the period of all his pilgrimage here on earth,) as touching the powerfull effect it wrought, may rather be called an exaltation or glorification, (though considering the dignity of the person and the vilenes of the place, it was not without great humility) then any debasement or deiection of himselfe. Furthermore, the Apostle in this place speaketh precisely of that descension which went next afore his Ascension, as preparing the way thervnto. Which cannot possibly be vnderstood of his descending from heaven into this world being so many years before. Neither hath this *hūbling & debasing* which you & others would enforce out of this place against the descēsion of Christ into hel, any ground at all to mooue any to receiue it, but rather to reiect it; especially considering your chiefest writers are not yet agreed touching the meaning of these words (*he descended into the lowest parts of the earth.*) For

a A. Humes in his Reioynder to Hill. pag. 56 & 66. a some expound thē of *the base and meane estate that Christ descended into vpon the earth, as to bee borne in a stable, cradled in a cratch, and living in poore estate, not having a hole to hide his head*

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The humbling and debasing of Christ.

in, &c. [a] Some say they signifie *nothing els, but his humiliation to the last and lowest point, that is to say, death and the grave.* [b] Others will haue them to bee vnderstoode *of his descending into the wombe of the Virgin Marie.* None of which expositions hath either Scripture, Authoritie, or Reason to defende it. For the first maketh this discension to haue beene not one, but manye debasementes, which is disprooved both by the contrary motion of *Ascending*, which beeing but one exaltation proveth invincibly, that this *descending* in like manner was but one humiliation: and also by that rule of Nature: *Unius motus, unum est principium, unus finis:* One motion hath but one beginning, and tendeth but to one end. The second perverteth the naturall situation of the earth; placing the graue which is in the vppermost part of the earth, in the lowest part therof. Which as it is prepostorous & absurd, to attribute it to any place of burial; so especially to the sepulcher of Christ; who was not interred (to speak properly) within any part of the earth at al, but entombed in a Stone hewē out of a rocke. Againe, the Article τὴ, added here to the words κατωτάτα μερη, which is not alwaies expressed in the Greek, but commonly when it is put διαιρετικῶς, to particularize some singular or special thing; seemeth here plainly to distinguish the partes of the earth in generall, from those notorious infernall parts which the Divel & his Angels do inhabite: euē as contrariwise, the place whither Christ ascended, noteth vnto vs those highest celestiall parts of the heavens, where he and his Saintes doe raigne. The thirde and last exposition is so farre, not onely from veritie but also from modestie, that I marvell any penne durste publishe it. For if all comparisons bee odious; then is this infamous, or rather blasphemous, vvhich resembleth the vndefiled womb of that thrise blessed Virgin, the mother of God, to that most loathsome dungeon of al malediction. For to affirme that the Apostle here alludeth to that place of the prophet [c] David, where acknowledging & admiring the aforeseeing wisdō of God in his creation, he saith: *my bones are not hid from thee, though*

[a] I. Northbrooke in his Confession. c. 5. fol 10. H Iacob in his treatise of the sufferings, &c. p. 140. 146. & in his defence of the said Treatise. pag. 151. & A. Willet in in his Synopsis Papismi. p. 1049 & 1056.

[b] C. Carlile in his Treatise of Christs descēsion into hell. fol. 60. See Beza also in Annot. in hūc locū; & Humes in his Reioynder pa. 66. *Aristot. 5 Physic.* Mat. 27. 60.

[c] Psal. 139. 15.

All Interpreters expound the deſcēding into the loweſt parts of the earth of Chriſts deſcēſion into Hell.

though I was ſecretly made, and faſhioned beneath in the earth: is ſo ſtrang a Cōment, that no Interpreter or writer for a thouſād and fiue hundred yeares togither, did ever ſo much as once dreame of any ſuch thing to be either literally meant, or myſtically ſignified in this place. As for that reaſon which ſome would force out of the Hebrew phraſe בתחתיות ארץ * vſed in that Pſalme, becauſe it is the ſame with that which in other places ſignifieth hell; it is frivolous. For there is neither any mention of deſcēding or going down any whither, nor any circumſtance of the place ſoūding that way. Whereas in the other places, where it ſignifieth *hell*, it hath alwaies ſome verbe of motion annexed vnto it, togither with ſome *periſtaſis* of the text approving the ſame. To be ſhort, al theſe expoſitions and vvhatſoever beſides are intruded into this place againſt Chriſtes deſcenſion into Hell, ſignified here by his going downe into the lovveſt partes of the earth; are wholy builded vpon Metaphors and Allegories, which the oppoſite clauſe of *Aſcending aboue all heavens*, will in no wiſe admit; vnleſſe we will ſay, that this was alſo Tropicall and figuratiue, and ſo with the Vbiquitaries take away the reall & perſonall Aſcenſion of Chriſt into heaven. For in contrary Oppoſites (ſuch as *Aſcending*, & *Deſcēding* are in this place:) the ſame reaſon is correſpondent and equivalent in both. If therfore this *Aſcending* was vnto a place, thē which nothing is higher, (which the Apoſtle himſelfe averreth;) then muſt the *Deſcending* likewiſe be vnto a place then which nothing is lower. Againe, if the former clauſe of *Aſcending aboue the heavens* bee taken literally, as it ought to bee, and as all Interpreters (Vbiquitaries only excepted) doe take it; then is the latter clauſe of *Deſcending beneath the earth*, to bee taken literallye alſo. VVhich beeing graunted (as it cannot iuſtly bee denyed, (it followeth neceſſarily that this *Deſcending of Chriſt into the loweſt partes of the earth*, cannot truelye be otherwiſe meante and vnderſtoode then of his deſcending into Hell. Laſtly, all the beſt Interpreters and VVriters, both Ancient & later, which either of purpoſe, or vpon ſome

* Bethactioth aretz. Pſal. 139. 15. *in imis partibus terræ]i, mirificentiſſimè, et ſupra omnem humanam facultatem & artificium. Sic Iunius illic.*

whether Christ descended into Hell in soule, or no.

The hūbling and debasing of Christ.

some other occasion haue handled this Scripture; have ever expounded these words of the descensiō of Christ into hell; as for example: [s] *Irenaeus*, [t] *Athanasius*, [u] *Cyprianus*, [x] *Epiphanius*, [y] *Ierome*, [z] *Augustine*, [a] *Primasius*, [b] *Cassiodorus*, [c] *Ambrose*, [d] *Chrysostome*, [e] *Oecumenius*, [f] *Theophilacte*, and the Greeke Scholiastes, [g] *Lyranus*, [h] *Erasmus* [i] *Illyricus*, and the compilers of the Centuries, [k] *Musculus*, [l] *Hemingius*, [m] *Rulandus*, [n] *Mollerus*, [o] *Aretius*, and [p] *Alesius*. Vnto all which I will *coronidis vice addere*, that graue learned Father [q] *Hieronimus Zanchius*, whose ingenuous and religious dealing heerein, may bee a patterne and president, for others to imitate; in that hee not only plainly confesseth, *all the Auncient Fathers to have helde, that the soule of Christ went downe to the place of the Damned: but also openly professeth, that for his owne parte hee dare not reprove their opinion herein, seeing it is not repugnant to the holy Scriptures, but hath probable arguments and reasons to defend it.* Wherefore to conclude: if the true translation of the texte, the propriety of the Greeke phrase, the correspondence of the Antithesis, the circumstance of the place, and the consenting iudgment of all Interpreters yeeld any proofe or probability heerein; then must it needes be graunted, that this thirde and last Testimonie is not so voide of all force both in shew and substance as you pretend: but contrarily so forcible and pregnant in both, that it doth ἀναντιῤῥητῶς prove and convince the descension of Christ into Hell. Thus (at my friendes request) I have simplie and plainely delivered my opinion concerning this Article of our Creede, warranted by these 3. Testimonies of holy Writte, impugned by you. Which yet for any thing you have brought to the contrary, stand as most sure and infallible groundes, whereon the holy Prophet *David*, the blessed Apostles *Peter* and *Paule*, and on them all sounde Interpreters have builded this truth, which you and others labour so earnestly to pull downe, but

[s] Lib. 5 aduersus heres. in fine.
[t] Epist. ad Epict.
[u] Serm de vnct. Chrismat.
[x] Heres. 77.
[y] Comment in hunc locum.
[z] Lib. 15. de Trinit. capit. 19.
[a] In hunc locum.
[b] In Psalm. 67.
[c] In hūc locū.
[d] In hūc locū.
[e] In hūc locū.
[f] In hūc locū.
[g] In hūc locū.
[h] Paraphr. in hunc locum.
[i] Centur. 1. l. 2. ca. 4. titulo de Inferno.
[k] In Psal. 68.
[l] In cap. 2. ad Coiloss.
[m] Tractat. de Inferno & loco damnatorum. c. 2. & 12
[n] in Psa. 16. & 68.
[o] in hūc locū.
[p] in c. 19. Ioh
[q] in Coment in epist. ad Ephes. ca. 4. v. 8. 9. 10: Patres in hac sentētia sunt: Christi animam venisse ad locum damnatorum. Quam partum sententiam ego non audeo damnare; quandò non pugnat cum Sacris literis, sed probabilia habet argumenta Hæc Zanchius ibid.

all

all in vaine. For it ſtandeth as Mount Sion which cannot be remoued. And this I dare to avouch, that whoſoever ſeeke to diſcreede this Article of our Faith; corrupte and deprave the holy Scriptures many waies, and fall into diverſe, not only groſſe abſurdities, but alſo impieties. For as one errour cōmonly begetteth another, and that other a third &c. ſo likewiſe of one abſurditie or impiety graunted a nomber are alwaies ordinarie conſequents. And this may partly appeare even by that title which hath beene ſpoken touching this matter. Wherin if I have dealt ſomewhat roūdly, you muſt beare with my plainenes: if handled it rudely, you muſt impute it to want of eloquence, but howſoever it be, if I have delivered a truth heerein, (as I am perſwaded I have) I truſt you will receive it: not curiouſly ſifting the manner of the ſpeech, but Chriſtianly weighing what is ſpoken. On vvhich hope I will heere reſt; beſeeching God, who by his death and deſcenſion ſubdued the kingdome of darkenes, that he might bring vs into his kingdome of light, to humble all hawtines lifting vp it ſelfe againſt the knowledge of him, & to captivate every vnderſtanding vnto the obedience of his truth, *Amen.*

A note for the Readers Instruction

BY Vatablus, I meane those Bibles which were printed at Basile 1564. *by Thomas Guarinus, and by him published, going commonly vnder the name of Vatablus.*

By Stephanus Bibles, I meane those which were printed at Paris, 1545. *by Robertus Stephanus, and by him published with Annotations.*

By the Divines of Tigurum, I meane their Bibles printed at Tigurum 1544.

By our Church Bibles, I meane those of the last edition and largest volume authorised and appointed to be read in our Churches printed at London, 1595.

By the Geneva Bibles, I meane those which were printed at Geneva, 1560.

By Delænus, I meane his Newe Testament in Latine, Intituled: Novum Testamentum Latinum ad Antiquissima Græcorum exemplaria quam diligentissimè castigatum: in quam Latinam phrasim transfusum quicquid erat Idiotismi vel Græci vel Hebraei, per B. Gualterum Delænum Regiæ Maiestatis Anglicanæ Bibliopœum. Excusum Londini, 1540.

FINIS.